English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

First Collection

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Jihad and Hisbah

Jihad and related issues

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Jihad

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The ruling on Jihad

Second question from Fatwa no. 7122

Q 2: is Jihad (fighting in the Cause of Allah) an individual obligation upon every Muslim nowadays, especially after Muslims' rights have been violated by foreign invaders? What is the ruling on the helpless people who are constrained to remain behind even though they are ready to fight in the Cause of Allah if they are asked to? It should be noted that they remain behind because of the conditions of many Muslim countries that do not apply the Shari`ah. Please issue a Fatwa substantiated with evidences in this regard.

A: Declaring Jihad to make Allah's Word the superior one, to protect Islam, to facilitate the spread of Islam and to protect its sanctity is obligatory upon all those who can strive in the Cause of Allah.

However, Jihad has to be practiced through regular armies to avoid disorder and undesirable consequences. Therefore, declaration of Jihad is up to the Muslim ruler. It is the duty of religious scholars to invite him to Jihad. If he accepts the invitation and calls Muslims to Jihad, every Muslim who is able to fight has to go with him. The person has to be sincere to Allah and to intend through Jihad to defend the Truth and to protect Islam. Whoever remains behind without excuse, he will be sinful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Legality of Jihad

Fatwa no. 6426

Q: Does Jihad (fighting in the Cause of Allah) in Dar-ul-Harb (enemy territory) mean to launch an attack with the purpose of forcing non-Muslims to embrace Islam?

A: Allah (Exalted be He) has made Jihad lawful for the purpose of spreading Islam and overcoming obstacles which Du`ah (callers to Islam) are faced with while calling others to the truth and preventing those whose souls may prompt them into harming or assaulting the Du`ah. Thus Jihad serves as a means that safeguards against the occurrence of Fitnah (sedition), provides an atmosphere of peace and security, ensures supremacy of Allah's Word and lowness of the Kafir's (disbelievers) word, and guarantees that people enter Islam in multitudes. Allah (Exalted be He) says: ﴾And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.﴿ Allah also says: ﴾and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious).﴿ In another place Allah says: ﴾It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).﴿

Thus, it should be known that Jihad has been made lawful to take people out of the darkness of Kufr (disbelief) into the light of Iman (faith). Another purpose for which Jihad has been made lawful is to defend

Muslim territories against aggression of its enemies.

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The fourth question of Fatwa no. 10719

Q 4: some enemies of Islam claim that it was spread at the point of the sword, what is Your Eminence's refutation of this allegation?

A: Those who gave ear while being heedful to the teachings of Islam came to embrace it after their minds were convinced of the clear-cut proofs and unquestionable argumentations proving it to be the true religion of Allah. Use of force was only resorted to in cases of defending Islam against those who declared their arrogant opposition to it, yet virtually ended up having no choice but to embrace Islam after developing strong conviction that it is a true religion.

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The best of deeds in the sight of Allah

Fatwa no. 5828

Q 2: What is the best of deeds in the sight of Allah (Exalted be He)?

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A: The Messenger of Allah (peace be upon him) was once asked: (What is the best deed? He replied: To believe in Allah and His Messenger (Muhammad). The questioner then asked: What is the next (in goodness)? He (peace be upon him) replied: To participate in Jihad (religious fighting) in Allah's Cause. The questioner again asked: What is the next (in goodness)? He replied: To perform Hajj (Pilgrimage to Makkah) Mabrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet (peace be upon him)).) (Agreed upon by Al-Bukhari and Muslim).

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taking a person's parents' permission to contribute in Jihad

First question from Fatwa no. 2461

Q 1: I would like to inquire about Jihad (fighting/striving in the Cause of Allah), knowing that I am the eldest of my brothers and my father is dead, but my mother is alive, and I have a wife and children. I asked my mother's permission to go to Jihad but she refused. Can I still go to Jihad?

A: Jihad is one of the best deeds, so is obeying one's parents. Therefore, if anyone wants to go to Jihad, they should take their parents' permission first, if

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they give them the permission to do so, then it is fine, if not, they should keep close to both or either of them, for this is also a kind of Jihad. However, the basic principle in this regard is what was narrated by Ibn Mas`ud (may Allah be pleased with him) that he said: (I asked the Messenger of Allah (peace be upon him) "Which deed is most preferred to Allah?" He replied, "Offering Prayers on time." I asked, "Then what?" He replied, "Honoring and obeying parents." I again asked: "Then what?" He replied: "Offering Jihad in the cause of Allah." 'Abdullah added, "The Messenger of Allah (peace be upon him) only told me about these and if I had asked more he would have told me more.") Agreed upon by Al-Bukhari and Muslim.

It was also narrated on the authority of `Abdullah ibn `Amru (may Allah be pleased with both of them) that he said: (A man came to Allah's Messenger (peace be upon him) asking his permission (to participate) in Jihad, whereupon he (the Prophet) said, "Are your parents alive?" He said, "Yes." Thereupon he (the Prophet) said, "Then your Jihad is with them [i.e. by honoring and serving them. Ed.]") Related by Al-Bukhari, Al-Nasa'i, Abu Dawud and Al-Tirmidhy who classed this Hadith as Sahih (authentic).

In another narration:

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(A man came and said: "O Messenger of Allah! I came to contribute in Jihad with you, but I left my parents weeping". Whereupon the Prophet (peace be upon him) said to him: "Go back and make your parents smile as you have made them weep") Related by Ahmad, Abu Dawud and Ibn Majah.

Further, it was narrated on the authority of Abu Sa`id (may Allah be pleased with him) (That a man migrated to the Messenger of Allah (peace be upon him) from Yemen. He (The Prophet) asked (him): "Do you have anyone (of your relatives) in Yemen?" He replied: "My parents". He asked: "Did they give you permission?" He replied: "No". He said: "Go back to them and ask for their permission, if they give you permission, then go to Jihad, otherwise be devoted to them.") Related by Abu Dawud.

In addition to this, Mu`awiyah ibn Jahimah Al-Sulamy narrated (That Jahimah came to the Prophet

(peace be upon him) and said: "O Messenger of Allah, I want to go to Jihad, and I have come to consult you." He said, "Do you have a mother?" He said, "Yes." He said, "Then stay close to her, for Paradise is at her feet [i.e. Paradise will be achieved on serving her and being kind to her. Ed.]")

Related by Ahmad and Al-Nasa'i.

All these evidences and other similar ones refer to the person for whom Jihad is not an individual obligation.

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But if it becomes obligatory on a person and they refrain from offering it, this will be a sin, for there should be no obedience to any created being if it involves disobedience to the Creator. Among the things that make Jihad obligatory on a person is when the imam [Muslim ruler] calls them for jihad, in this case they have to go to the front line.

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martyrs

The second question of Fatwa no. 6564

Q 2: Who are the martyrs? How many types of martyrs are there? Are people who suffer from epilepsy counted as among the martyrs? This was mentioned in a Hadith that spoke of a woman who asked the Messenger (peace be upon him) to invoke Allah (Exalted be He) to cure her from epilepsy because during the fits her body was exposed. Is this ruling general to the Ummah (nation) of Muhammad (peace be upon him) or is it specific to this woman only?

A: Whoever dies in a battle in the cause of Allah (Exalted be He) or dies of his wounds is the real martyr. However, many others can also be called martyrs for it has been recorded by Al-Bukhari on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger (peace be upon him) said: (There are five types of martyrs: One who dies in a plague, one who dies of intestinal ailments, one who drowns, one who dies under a collapsed building, and one who dies while fighting in the cause of Allah (may He be Exalted).)

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Al-Bukhari has singled out martyrs with a special chapter, "Seven types of Martyrdoms in addition to killing" within which he included other types of martyrs in a Hadith related by Malik on the authority of Jabir ibn `Atik, that the Prophet (peace be upon him) visited `Abdullah ibn Thabit and stated the Hadith, (Whom do you consider to be a martyr among you? They (the Companions) said: "One who is slain in the cause of Allah is a martyr...) The Hadith also includes the saying of the Prophet (peace be upon him): (There are seven types of martyr other than those killed in the Cause of Allah.) He included more types than what was mentioned in the Hadith narrated by Abu Hurayrah. He (peace be upon him) said: ("One who dies in a fire, the one who dies of pleurisy, and a woman who dies during child-birth.") It is also related by Ashab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and classified as authentic by Al-Tirmidhy from the Hadith of Sa`id ibn Zayd as Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration): ("Whoever dies while defending his own possessions is a martyr; whoever dies defending his own person is a martyr; whoever dies guarding his own faith is a martyr; and whoever dies fighting in order to defend his own family is also a martyr.") Moreover, it is related by Al-Nasa'iy on the authority of Suwayd ibn Muqarrin

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as Hadith Marfu` ("Whoever is killed while defending his usurped right is a martyr.")

In conclusion, the Prophet (peace be upon him) did not mean to confine the meaning of martyrdom. Ibn Hajar in Fath Al-Bari said: "We have more than twenty traits collected through good chains of transmission." On the other hand, there is no evidence that indicate that the ruling, in the Hadith of the epileptic woman, is limited to this woman only. It is likely to include whoever suffers from

epilepsy and is patient and expects a reward from Allah (Exalted be He) until they die. We do not know of any evidence to support regarding them as martyrs.

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Fatwa No. 6894

Q: Can you provide me with a ruling on one who works for the army (of a Muslim country) which is the source of his income, but the military system and laws oblige him to shave his beard and honor others, as non-Muslims do. We must greet others in a manner different from what Allah and His Messenger commanded. We must salute the flag while we are governed by and must refer differences amongst ourselves to laws other than Allah's, namely, the military law. If I fight to defend my country, but it is not under the banner of "No god but Allah and Muhammad is the Messenger of Allah",

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and am killed in battle, what is the ruling according to the Qur'an and Sunnah?Can I fight with an intention different than my army? If I do the things mentioned above so as to avoid any negative consequences, am I sinful for doing this? Can a Muslim work in the army with the intention of learning combat skills which a person can not learn anywhere else in light of the current circumstances?

Would you please inform me regarding obeying parents while they do not refer to the Qur'an or the Sunnah in their way of life, but rather to the traditions and common practices of society. They believe that religion is merely performing Salah and fasting, but other practices are extremism. May Allah guide you to what pleases Him, bless your steps, and preserve you.

A: Firstly: Shaving the beard is unlawful and it is obligatory to let it grow.

Secondly: It is not permissible to salute the flag.

Thirdly: It is compulsory to be governed by the Shari'ah and refer to it for judgment. It is not permissible for a Muslim to greet his superiors or chiefs with the greetings of non-Muslims, for the reports prohibiting imitating them and because of the inherent overestimation of their traditions.

Fourthly: Whoever fights to defend the Word of Allah and to protect Muslims and their lands is fighting for the sake of Allah. Should he be killed, he will be a martyr because actions are judged according to intentions. You may have another intention different from the intention of your army such as intending to make the word of Allah supreme by your Jihad even if others have different intentions, such as fighting for their country.

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Fifthly: It is obligatory to obey your parents so long as this does not entail disobeying Allah, because there should be no obedience to any creature in disobedience to the Creator.

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The third question of Fatwa no. 6397

Q 3: From time to time, clashes and battles break up between the Thai army – which includes a number of Muslims – and the Communist guerrillas in different parts of Thailand. This results in deaths on both sides. what is the ruling on Muslims who are fighting in the ranks of the Thai army and are killed while fighting these Communist guerrillas? May we consider them martyrs (shuhada')?

A: The judgment rests with Allah (Exalted be He) who knows their intentions. The Prophet (peace be upon him) was asked about one who fights out of bravery, one who fights for the sake of tribalism or nationalism, and one who fights to show off; which one is fighting for the sake of Allaah? He said: ("The one who fights so that the word of Allah will be supreme is the one who is fighting for the sake of Allah.") (Agreed upon by Al-Bukhari and Muslim). In the light of this hadith,

only a person who fights for the sake of Allah (Exalted be He) to make His word supreme is a martyr.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9248

Q 1: is it permissible to call a person who appears to us to be a righteous person and then died in the cause of Allah, a martyr?

A: He who is killed in the battlefield fighting against the enemies of Allah while being patient and seeking Allah's reward is a battle martyr. His body should not be washed or shrouded. He should be buried in his clothes. Martyrs other than those killed in the battle are many, such as those who are killed while defending themselves, their family or their property, a person who dies of abdominal disease, a person who dies of plague, a person drowned and the like. These people should be washed and enshrouded. We should also perform the Funeral Prayer for them.

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The first question of Fatwa no. 8342

Q 1: Upon falling into a well, my mother died about twenty years ago. The well was not fully filled with water. She was a good woman; is she regarded as a martyr?

A: Yes, those who are drowned are considered martyrs. It is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("There are five types of martyrs: The one who dies of plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed by a falling wall, and the one who is killed for the sake of Allah.") Related by Malik in Muwatta', and by Al-Bukhari, Muslim, and Al-Tirmidhy.

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Fatwa no. 8804

Q: I will join the Egyptian army in the next few months, Allah willing. The war between the Muslims and the Jews may occur. If Allah (Exalted be He) decrees for me to be one of the troops which will fight against His enemies, meaning the Jews, how should I fight the Jews in order to die as a martyr, and not a martyr for fighting to defend my homeland or to die for anything else other than Allah? The fighting will be for the purpose of restoring land

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or to fulfil other purposes; not for the sake of making the word of Allah superior. Therefore, how can I fight them in order to make the word of Allah (Exalted be He) superior? how can I correct my intention to be a martyr for the sake of Allah? May Allah reward the best.

A: When Allah (Exalted be He) decrees that you will be a soldier in an army fighting the Jews or any other disbelievers, you should devote your intention purely for the sake of Allah (Exalted be He) in fighting them, and intend to defend Islam and the Muslims, and to make the word of Allah superior and the word of the unbelievers inferior. This is the way you should fight for the sake of Allah (Exalted be He). It was authentically reported that: (A man asked the Prophet (peace be upon him) saying: A man fights to obtain booty, another fights for reputation, and another fights to show off; which of these (cases) is in Allah's Cause? The Prophet (peace be upon him) said: The one who fights to make the word of Allah superior is in His cause.) Agreed upon its authenticity from the Hadith of Abu Musa Al-Ash'ary (may Allah be pleased with him).

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Fatwa no. 13978

Q: As you know our forces may engage with the enemy or come under attack, Allah forbid, and this might lead to a number of Shuhada' (martyrs) and deaths on our side; whether they be military forces, civilians or even women and children. We would like to identify the shuhada', as we might be confused especially when an attack takes place against cities that are densely populated or having military bases containing administrative personnel, civilians, and families not engaged in battle, or even military personnel who are killed indirectly in their place of work by explosives distributed by the agents of the enemy. This is of utmost importance, because it has to do with burying the dead in their clothes without washing, shrouding, or performing Salah over them according to the rulings pertaining to those who die as Shuhada'.

I hope to be answered quickly through the Council of Senior Scholars, or the Fatwa Committee in the Presidency of Scholarly Research, or any concerned entity due to the utmost importance this matter entails. I put to your knowledge that I tried to obtain any clarification through delving into some Islamic books that I have, but I did not find a complete answer. I hope your Fatwa will be comprehensive in terms of all the questions raised in this issue, not just an explanation of the word "Shahid" martyr. May Allah grant us success and save our country against all evil. Peace be upon you.

A: There are many kinds of Shuhada'' (martyrs), including those who are killed in the battlefield and they are not required to be washed, no

funeral prayer is required for them, and they are buried in the clothes in which they were killed after taking their weapons, leather outfits, and the like. The rest of the martyrs are like other deceased people, namely, they are washed, shrouded, and a funeral prayer is offerred for them including those who die after being moved from the battlefield to the hospital or other places. The same applies to those who are killed unjustly, and this is the reason why `Umar, `Uthman, `Aly, and Sa`d bin Mu`az were washed, shrouded, and a funeral prayer was offered for them. The same ruling applies to those who die from a stomach disease, are crushed by a falling wall, are drowned, and also those die as a result of car or plane accidents.

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The first question of Fatwa no. 14702

Q 1: should we wash the body of a dead person who dies while performing salah (Prayer) at the Masjid (mosque)?

A: You should wash the body of a dead person who dies while performing Salah as he is not different from others concerning washing and shrouding his body after death. The only person whose body is not to be washed or shrouded is the martyr who is killed while fighting in the cause of Allah. But we hope goodness for the person who dies while performing Salah as the last of his deeds is a righteous one. We ask Allah to forgive us and him.

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The seventh question of Fatwa no. 17883

Q 7: Is there any report from the Book of Allah and the Sunnah which indicates that whoever dies while being away from his homeland and family is regarded as a martyr or given the martyr's reward? If so, please send us the answer supported with proof.

A: Just because someone dies away from his homeland, he is not regarded a martyr. The martyr is the one who is killed during Jihad (fighting/striving in the Cause of Allah) in a war between the Muslims and non-Muslims. There are other kinds of martyrs; namely one who dies of a stomach disease, one who dies of the plague, one who drowns, one who is crushed by a falling wall and a woman who dies in childbirth. Therefore, the one who dies while being away from his homeland is excluded from these types.

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The first question of Fatwa no. 19050

Q 1: I got married to a virtuous woman in 12/26/1990 A.D. She died while she was giving birth to a child in 12/26/1993 A.D.

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She died two hours after giving birth to a baby. She gave birth to a male baby who is now five years old and to a female baby who is now three years old. This girl, whose mother died after giving birth to her, lives with her maternal grandmother. I am a supply officer. I fear Allah when it comes to my work. I do not receive anything unless I exert efforts for it in order that Allah may grant me blessings in what He gives me and that my children may benefit from it. My questions are: 1- Is my wife considered to be a martyr? What is the evidence for this from the Qur'an and the Sunnah? 2- Am I considered to be a person who looks after an orphan according to the Hadith of the Prophet (peace be upon him): ("I and the person who looks after the orphan are like this...") **? What is the best deed I can present on behalf of my wife in order to bring Allah's mercy and blessings for her in her grave? What is my duty towards my daughter who lives with her maternal grandmother after the death of her mother?**

A: If a woman dies while she is pregnant, during or after giving birth to a child or during the postpartum period, she is considered, by the will of Allah, to be a martyr. Rashid ibn Hubaysh said: ("Allah's Messenger (peace be upon him) visited `Ubadah ibn Al-Samit while he was sick. The Prophet (peace be upon him) said: 'Do you know who is the martyr from among my nation?' The people remained silent. `Ubadah said: 'Help me to sit!' They helped him. He said: 'O Allah's Messenger, the martyr is the one who is patient seeking Allah's reward.' The Prophet (peace be upon him) said: 'Then (if this is the definition of a martyr) the martyrs of my Ummah will be small in number. Being killed while fighting in the cause of Allah is martyrdom, suffering plague is martyrdom, drowning is martyrdom and dying because of an abdominal disease is a martyrdom. The woman who dies during her postpartum period, her baby will draw her with his umbilical cord to paradise.'")

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This Hadith was reported by Al-Imam Ahmad in his Musnad with a sound chain of transmitters. It is also supported by another narration reported by Malik and Abu Dawud. It was also reported that `Ubadah ibn Al-Samit said that the Prophet (peace be upon him) said: (Who do you consider to be a martyr among you? They (the Companions) said: Messenger, of Allah, one who is slain in the way of Allah is a martyr. He said: Then (if this is the definition of a martyr) the martyrs of my Ummah will be small in number. They asked: Messenger of Allah, who are they? He said: One who is slain in the cause of Allah is a martyr; one who dies of plague is a martyr; one who dies of abdominal disease is a martyr and a woman who dies while pregnant is a martyr.) This Hadith was reported by Al-Imam Ahmad in his Musnad. It was also reported by Ibn Majah and Ibn Hiban in their Sahih. Ibn Hiban said that this Hadith is authentic. The meaning of the narration reported by Muslim is similar to what is mentioned in the Hadith mentioned above.

Taking care of your daughter after the death of her mother is to support her with Nafaqah (obligatory financial support), clothes, education and the like. This is what is incumbent upon you with regard to your daughter. You will receive a reward for it if you are sincere in doing so for the sake of Allah.

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In this case, you will not be considered as a person who takes care of an orphan. The legal definition of an orphan is the one whose father dies while he or she is young. It was reported by Muslim in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("He who takes care for an orphan, whether he is his relative or a stranger, will be in Paradise with me like these two.") Malik made a sign for this with his forefinger and middle finger. This means that a person who takes care of an orphan may be one of his relatives such as his grandfather, mother, grandmother, brother, sister, paternal uncle, paternal aunt, maternal uncle, maternal aunt and others. The person who takes care of an orphan does not have to be one of his relatives. Moreover, what is incumbent upon you with regard to your daughter is to provide her with food, drink, clothes and housing. Moreover, you have to pay great attention to educating her according to Islamic teachings and to teach her Islam. You should also inculcate in her the sound Islamic creed. You should also ask her to perform Salah (Prayer) and other acts of worship after reaching seven years. You should teach her how to avoid unlawful matters and accustom her to good morals. You should also drive her away from all means that affect her religion and morals. Moreover, you should also do everything to protect her, her religion, honor and the like. As for your wife, you can supplicate to Allah to forgive her and to bestow His mercy upon her. You can also give charity on her behalf.

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Al-Ribat Fi Sabil Allah

Fatwa no. 12570

Q: what is meant by Al-Ribat Fi Sabil Allah and what is its virtue according to Allah? With all appreciation and respect.

A: Al-Ribat Fi Sabil Allah means garrisoning Muslim frontiers (i.e. Keeping a guarding army ready to defend Muslims' frontiers against enemies and against any attempts to invade Muslim countries). Many Hadith have been mentioned declaring the virtue of guarding Muslim frontiers in the cause of Allah, for it was related in Sahih (authentic book of Hadith) Al-Bukhari (may Allah be merciful with him) on the authority of Sahl ibn Sa`d Al-Sa`idy (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (To guard Muslim frontiers in Allah's Cause for one day is better than the world and everything it contains) It was also narrated in Sahih Muslim (may Allah be merciful with him) on the authority of Salman Al-Farisy

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(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (Guarding the Muslim frontiers for a day and a night is better (in point of reward) than fasting for a whole month and offering Qiyam-ul-Layl (standing for optional Prayer at night) every night.) It was also related in Musnad (Hadith compilation of) Imam Ahmad and Sahih Ibn Hibban in addition to Sunan Abu Dawud and Sunan Al-Tirmidhy on the authority of Fadalah ibn `Ubayd (may Allah be pleased with him) that he said: I heard the Messenger of Allah (peace be upon him) saying, (The deeds of every dead person come to a halt by their death except the one who is on the frontier in the cause of Allah, for their deeds will keep on growing and they will be safe from the trial of the grave.) Al-Tirmidhy said that this is a Hasan Sahih Hadith (good and/or authentic Hadith).

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The fourth question of Fatwa no. 8852

Q 4: how accurate is the following hadith: "The people of Egypt are in Ribat to the Day of Recompense." What is the meaning of Ribat?

A: We know of no origin to this Hadith. The meaning of Ribat is: Staying at the Muslim frontiers and paths to defend it against the disbelievers.

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women's Participation in Jihad

Fatwa No. (9533)

Q: Is it obligatory for women to take part in Jihad (striving in the Cause of Allah) be it Jihad of Da`wah (calling to Islam) or Jihad against disbelievers?

A: Jihad against disbelievers through fighting them is not obligatory on women. However, she must take part in the Jihad of calling people to truth and manifesting Shari`ah so far as her honor is not violated and provided that she wears clothes concealing her body, does not intermingle with non-Mahram (not a spouse or an unmarriageable relative) men, is not too soft of speech and does not stay in seclusion with non-Mahram (not a spouse or an unmarriageable relative) men. Allah

(Exalted be He) stated addressing the wives of the Prophet (peace be upon him): ﴾And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the Sunnah).﴿ It is also authentically reported ﴾from `Aishah (may Allah be pleased with her) that she asked Allah's Messenger (peace be upon him) whether Jihad was incumbent on women, and he replied, "Yes, jihad which does not include fighting is incumbent on them. It is the Hajj and the `Umrah (lesser pilgrimage)."﴿ (Recorded by Ahmad and Ibn Majah.) She is also authentically reported to have said: ﴾O Allah's Messenger! We consider Jihad as the best deed. Should we not fight for Allah's Cause? He said: The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah).﴿ (Recorded by Ahmad and Al-Bukhari.)

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Ghulul (taking part of the spoils of war illegally by stealing from it before its distribution)

The seventh question of Fatwa No. (9450)

Q 7: What is ruling on Ghulul?

A: Ghulul means taking part of the spoils of war illegally before being distributed by the Imam (ruler) and is, therefore, impermissible. This is based on Shar`y (Islamic legal) evidence indicating that Ghulul is forbidden. The same ruling applies to embezzlement of property from Bayt-ul-Mal (Muslim treasury), revenue of Waqfs (endowments), orphans' property or the like.

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The first question of Fatwa No. (17681)

For almost thirty years, my father worked for a company, but has now retired. In the company, he worked in the department of carpentry and would take some carpentry tools owned by the company to his house without notifying them. However, Your Honor , tools such as hammers, saws, many nails and the like are still in his house till now. My father deems taking such tools lawful as all those who own

the workshop are Jews contracting with the company. Actually, he is completely convinced that his behavior is justified. Your Honor, answer my question promptly, may Allah reward you, so that I can answer my father and convince him of your view.

A: Your father must return the tools to the abovementioned company unless it approves of it, even if they are disbelievers. This is because they are given protection in Muslim countries. Moreover, their property is inviolable subject to this protective covenant and thus may not be encroached upon unjustly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Meaning of "Jihad of the Soul" and "For Allah's Cause"

The fourth question of Fatwa no. 9105

Q 4: Do the Words "Jihad" (fighting/striving in the Cause of Allah) and "For Allah's Cause" mentioned in the Noble Qur'an denote fighting only? Is it true that there is no such thing as "Jihad of the soul"? Should one not believe in "Jihad of the soul" cited by the Prophet (peace be upon him) when he was returning from the Battle of Tabuk since the Hadith mentioned in this regard is Da`if (weak)? Can it really be considered a sort of Jihad

in the Cause of Allah in light of the Hadith of the Prophet (peace be upon him)?

A: First: The Council of Senior Scholars had issued a decree on the meaning of His Saying: ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ stated in the Ayah (Qur'anic verse) of the categories of Zakah (obligatory charity) recipients.

Decree (24) in 12/8/1394 A.H.

Praise be to Allah, Alone. May peace and blessings be upon Last Prophet Muhammad, his family, and Companions. **To continue;**

The Council of Senior Scholars in its fifth round that was held in the city of Ta'if from 5/8/1394 A.H to 22/8/1394 A.H studied the research prepared by the Permanent Committee of Scholarly Research and Ifta' on the meaning of Allah's Saying (Exalted be He) in the Ayah of the categories of Zakah: ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ Does it mean those who fight in the cause of Allah and the like or is it general to all aspects of Charity? We studied the prepared research and the opinions of scholars that were included in this regard and discussed the evidence of those who interpreted the verse "For Allah's Cause" to mean those who strive in the cause of Allah and other requisites. Also, we studied the evidence of those who elaborated on the explanation of the meaning of the Ayah without restricting it to those who strive; thus, included building Masjids (mosques) arcades, and education,

as well as patronizing Du`ah (callers to Islam) and preachers, besides other aspects of charity.

The majority of the members of the Council adopted the opinion of the Jumhur (dominant majority of scholars) of the exegetes, Hadith scholars and jurists who maintain that Allah's Saying (Exalted be He): ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ refers to the voluntary Mujahidin (those striving/fighting in the Cause of Allah) and the prerequisites for them. If this category is not available, Zakah should be paid to other categories. Further, it is not permissible to pay it to any public utility except if there are no poor, needy recipients, or any of the remaining categories stipulated in the Ayah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

A point of view on the meaning of His Saying (Exalted be He): ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ .

Praise be to Allah, Alone. Peace and blessings be upon the Last Prophet! To continue:

After studying the opinions of scholars on the interpretation of His Saying (Exalted be He): ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ in the Ayah: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿

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and pondering over the three opinions stated in specifying the meaning of "For Allah's Cause" and the evidence on which the advocates of each opinion based their view, it has become apparent to us that the soundest opinion is the one indicating that "For Allah's Cause" mentioned in His Saying (Exalted be He): ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ denotes the different aspects of charity with Jihad ahead of them, **and this is for the following:**

1- The wording is general, therefore; it is not permissible to restrict it to certain persons rather than others except with a proof and there is no proof on this. As for the Hadith narrated on the authority of `Ata' Ibn Yasar : ﴾Sadaqah (i.e. Zakah) is not permissible for any rich person, except for five﴿ He mentioned among them: (The Mujahid) specifying that it means the one who fights in the cause of Allah, this is untrue since the Hadith indicates that Mujahid is included in the lot of Allah's Causes even if they are rich and because the Causes of Allah are numerous and unrestricted to Jihad. **2-** The mentioned Hadith and Athar (narrations from the Companions) promote the generalization of the meaning of Allah's Saying (Exalted be He): ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ The Sunnah has also considered Hajj and `Umrah (lesser pilgrimage) as two ways in the Causes of Allah. This is clarified in the Hadith of Abu Las and Um Ma`qil in addition to the Hadith of Ibn Abbas in which it is mentioned: "If you let her perform Hajj on it, that shall be in the Cause of Allah". Further, many Athar have been reported by some Companions of the Messenger of Allah (peace be upon him) considering that Hajj is one of the causes of Allah. Abu `Ubayd mentioned in his book "Al-Amwal" (Wealth) with his Isnad (Chain of narrators) to Ibn Abbas (may Allah be pleased with both of them) that he did not see a prohibition

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for a man to give another from their Zakah money for the purpose of Hajj. Also what was related by Abu `Ubayd with a Sahih (authentic) Isnad to Ibn 'Umar that he was asked about a woman who bequeathed thirty Dirham in the cause of Allah saying: "Would it be paid in Hajj?". He said: "It is in the cause of Allah". Besides, what was mentioned by Al-Qurtuby in his Tafsir (explanation/exegesis of the meanings of the Qur'an) that Abdul-Rahman ibn Abu Nu`m said: "I was sitting with `Abdullah ibn `Umar when a woman came to him and told him: 'O Abu `Abdul-Rahman! my husband bequeathed his money in the cause of Allah'. He (`Abdullah) ordered her to pay it to some righteous people of the pilgrims who visit Allah's Sacred House, saying: 'those are the delegates of Al-Rahman, those are the delegates of Al-Rahman, those are the delegates of Al-Rahman'. The Sunnah (whatever is reported from the Prophet) has also considered spreading the intimacy among Muslims, soothing them and preserving their rights as one of the ways of striving in the cause of Allah. It is mentioned in the Sahih Book of Hadith of Al-Bukhari, in the chapter of Qasamah (exoneration from an accusation of murder by swearing fifty oaths), he said: " Abu Nu`aym narrated to us that Sa`id Ibn `Ubayd

narrated to us on the authority of Bashir ibn Yasar : ﴾He claimed that a man amongst Al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet) who is called: Sahl ibn Abu Hathmah told him that a group of his people went to Khaybar and dispersed therein. They then found one of them murdered. They said to the people among whom he was found: "You killed our companion". Those people said: "We did not kill him or even know who did that". Thereupon, they headed for the Prophet (peace be upon him) saying: "O Messenger of Allah! We went to Khaybar and one of us was murdered". He (peace be upon him) said: "Let the older among you proceed [to speak]". He told them: "Would you bring your proof against the killer?". They said: "We have no proof". He then said: "Then let them (the defendants) swear". But they said: "We do not accept the oaths of the Jews". Allah's Messenger did not like that the Diyah (Blood-money) of the killed one would be lost (without compensation), so he paid one-hundred camels of the camels of Zakah as Diyah.﴿ Ibn Hajar said: "It was mentioned in

the narration of Ibn Abu Layla: He paid him the Diyah. Some combined both narrations by indicating that the meaning of his saying: "He paid" means 'from Bayt-ul-Mal (Muslim treasury) i.e. which is allocated for national benefits. Ibn Hajar added: "Some had interpreted it according to the apparent meaning. Judge `Iyad narrated from some scholars that it is permissible to pay Zakah in public benefits. He quoted this Hadith and others as evidence. I said: "some of this was previously mentioned in the chapter of Zakah and in the speech regarding the Hadith of Abu Las who: said: ﴾The Prophet (peace be upon him) made us ride on the camels of Sadaqah (i.e., Zakah) during Hajj﴿ Based on this, saying :"He paid" means from the money under his disposition and ruling to avoid incurring the man's Diyah on the Jews or others. Al-Qurtuby also said in "Al-Mufhim": The Prophet (peace be upon him) did that by means of his generosity, good sense of politics, bringing of benefit and warding off evil to make peace between them especially on encountering hardship in reaching the truth". Further, Al-Nawawy mentioned in his commentary on the Hadith of Al-Qasamah: "Imam Abu Ishaq Al-Marwazy said: 'Some of our companions permit paying it from the camels of Zakah according to the apparent meaning of the Hadith''. The Greatest Scholar of the Ummah (nation based on one creed) `Abdullah Ibn `Abbas (may Allah be please with both of them) adopted the opinion of the permissibility of freeing a slave from the money of Zakah. It is mentioned in the Sahih book of Hadith of Al-Bukhari, under the chapter on Allah's Saying (Exalted be He): ﴾and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ it is mentioned

that Ibn Abbas (may Allah be pleased with both of them) said: "It is permissible to free a slave from the Zakah money and give it to those who shall perform Hajj then he recited: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor)﴿ stating that it would be sufficient if paid to any recipient. Besides, Ibn Hajar said: Abu `Ubayd mentioned the chain of narration of this report in his book "Al-Amwal" as follows: Hassan ibn Abu Al-Ashras on the authority of Mujahid that he he saw no problem with paying Zakah money in Hajj or in freeing a slave. He also related on the authority of Abu Bakr ibn `Ayyash from Al-A`mash on the authority of Ibn Abu Nagih from Mujahid on the authority of Ibn Abbas that he said: 'free a slave from your Zakah money.' " 3- The expression of the Prophet (peace be upon him) with the letter "Min" (of) in the Hadith of Ma`qil in his saying: ﴾Hajj (Pilgrimage) is one of the causes of Allah﴿ indicates that the cause of Allah mentioned in the Ayah of the categories of Zakah is general and that it includes several things among which is Hajj. Similar to the Prophet's expression; Ibn 'Umar also said about Hajj: 'It is one of the causes of Allah'. Accordingly, our point of view is summarized in the following: Taking into consideration the

maintenance of other categories of Zakah, the lot of Allah's Cause includes all other pubic benefits, but the most important is to have readiness for fighting the enemies of Islam by buying weapons of all types, equipping the Mujahidin, feeding the soldiers, and the like if there is not enough money for this in Bayt-ul-Mal. Also, one of the greatest public benefits is sending the delegates to call to Islam

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and clarify its rulings in addition to fighting the callers to delusion, disbelief and destructive principles.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Muhammad Al-Harkan	Salih Ibn Ghusun	`Abdullah ibn Mani`	`Abdul-`Aziz ibn Salih	`Abdul-Majid Hasan	`Abdullah ibn Khayyat

Second: Jihad of the soul, which is attained by urging the soul to do what Allah has ordained, and preventing it from doing what He has prohibited - is permissible. Yet, rendering it as the major sort of Jihad and ranking the strife against the Kuffar (disbelief) as the minor one is not true, since the Hadith mentioned in this regard is not Sahih, and Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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fulfilling covenants with pagans

The second question of Fatwa No. (17030)

Q 2: What is the ruling on fulfilling a covenant on matters that do not conflict with Shari`ah (Islamic law) with a Hindu?

A: Fulfilling covenants on matters that do not conflict with Shari`ah is obligatory.

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Allah (Exalted be He) stated: ﴾And fulfil (every) covenant. Verily, the covenant, will be questioned about.﴿ This is to be applied regardless of whether the covenant is with Hindus or others so long as they do not breach the covenant or insult Islam.

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Hijrah

The sixth question of Fatwa no. 7150

Q 6: What are the conditions of Hijrah (a believer's migration to an Islamic land) according to Islam? What is meant by the following statement of the Prophet (peace be upon him): (Worship (of Allah) at times of turmoil is like Hijrah to me.) **?**

A: Hijrah means leaving the non-Muslim country to a Muslim country, which is Wajib (obligatory). Allah (Exalted be He) says: (Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?") until His Saying: (Such men will find their abode in Hell - What an evil destination!) Commenting on the Ayah (Qur'anic verse), Ibn Kathir said: "The general meaning of this glorious Ayah includes all those who reside among Mushriks (those who associate others with Allah in His Divinity or worship) and cannot freely perform the rites of the religion while able to emigrate. Such persons, by remaining there are wronging themselves and committing an unlawful act by Ijma' (consensus of scholars)."

As for the Hadith stating: (Worship (of Allah) at times of turmoil is like Hijrah to me) it indicates the superiority of worshipping Allah during times of turbulence and fighting, which is equal in reward to migration to the Prophet (peace be upon him) undertaken by Muslims of his time to Madinah from the non-Muslim country, i.e. Makkah before the Victory of Makkah. This Hadith does not mean exemption from Hijrah for those residing in non-Muslim countries and cannot

practice their religion while living among non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 5413

Q 5: there is a Prophetic Hadith which states: (When the Prophet (peace be upon him) opened **Makkah** for Islam, he (peace be upon him) said, "There is no migration after the Conquest (of Makkah)...") **Is this an authentic Hadith?**

Do we understand from it that it is not permissible for oppressed Muslims in Afghanistan, Syria and other countries to migrate from their countries or does it mean that Makkah has become a land of Islam and hence it is not permissible for Muslims to migrate from it?

A: This Hadith: (There is no migration after the Conquest (of Makkah), but Jihad and sincere intention.) is an authentic Hadith, related in Sahih Al-Bukhari, and Muslim on the authority of Ibn `Abbas (may Allah be pleased with them both) who reported: (On the day of the Conquest (of Makkah) the Prophet (peace be upon him) said, "There is no migration after the Conquest (of Makkah) but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately.")

In his book Fat-h Al-Bary, Al-Hafizh Ibn Hajar comments on the saying of the Prophet (peace be upon him): (But only Jihad (fighting in the Cause of Allah) and Niyyah (sincere intention)) as thus: Al-Tayyiby and others said: This addition requires that what is mentioned after "but" is different from what is mentioned before it. Meaning that the reason for which Muslims had to migrate from Makkah to Madinah no longer exists. However, there are still reasons for which Muslims may migrate which are; Jihad or a sincere intention, such as departure from a non-Muslim land, pursuit of religious knowledge, escaping with religion from torture and having a good intention in all these cases.

It is better for a person to leave any country if this should serve his religion whether this is called migration or not.

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The first question of Fatwa no. 9501

Q 1: how can we make hijrah (a believer's migration to an Islamic land) nowadays for the sake of Allah (may he be Exalted)?

A: Hijrah for the sake of Allah (Exalted be He) means moving from the land of Shirk (associating others with Allah in His Divinity or worship) to the land of Islam, as the Muslims moved from Makkah -before its people became Muslim- to Madinah because it had become the city of Islam after its people made Bay`ah (pledge of allegiance) with the Prophet (peace be upon him) and asked him to make Hijrah to them. Hijrah may also take the form of moving from one land of shirk to another land of shirk where

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evil is less prevalent and there is less danger to the Muslims, as when some of the Muslims migrated from Makkah at the command of the Prophet (peace be upon him), to Abyssinia (Ethiopia).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 7485

Q 2: does migration become obligatory upon a Muslim who feels insecure about himself or fears falling into Fitnah (sedition) if he remains in his own country? Where should he migrate to?

A: If the reality is as you have mentioned, it is permissible for a Muslim to migrate from his homeland to another land where he feels secure about himself and his religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 2635

Q 1: what are the necessary conditions of

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Dar-ul-Harb (enemy territory/non-believers' country)?

A: The countries whose rulers and those in power uphold the limits set by Allah (Exalted be He) in their judgments and rule their subjects accordingly where people can act in accordance with the Shari`ah are considered Muslim lands. Muslims must obey their rulers as long as they command what is good, be sincere to them, help them to run the affairs of the state and support them with great scientific and practical power. People should live there and should not leave except to another Islamic place which is in a better social status such as Madinah after the Prophet's migration and establishing the Islamic state there. Similarly, Makkah after the Opening, where Muslims assumed power and ruled it as a Muslim country after it had been Dar-ul-Harb (enemy territory) from which able Muslims should flee.

The countries whose rulers and those in power do not hold the limits set by Allah (Exalted be He) and do not refer to Shari`ah in their judgments and where Muslims can not fulfill the obligations of Islam because it is Dar-ul-Kufr (Non-Muslim state) such as Makkah before the Opening, it was Dar-ul-Kufr. Likewise, are the countries whose people call themselves Muslims and where people in authority govern with laws other than the laws of Allah, and Muslims are not able to establish the obligations of Islam. They have to migrate from these lands to another place in order to escape from trials with their religion,

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to a land that is ruled by Islam where they are able to fulfill the Islamic obligations. Any man, woman or child who is unable to migrate will be excused and Muslims are obliged to save them and bring them to Muslim lands. Allah (Exalted be He) says: ﴿Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴾ ﴿Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴾ ﴿These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴾ and Allah says: ﴿And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."﴾ But whoever is able to establish the obligatory acts of Islam there and able to establish the proofs against the rulers and the people in authority, to bring about reform, making them change their course, he may stay there because there is hope that he may advise them (regarding the Shari`ah) and bring about reform as long as he is safe from trials.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The thirteenth question of Fatwa no. 2922

Q 13: In Britain it is not allowed to call the Adhan (call to Prayer) loudly except inside the Masjid (mosque). Muslims can not break the English law. Does this mean they are sinners?

A: It is impermissible to reside in a country where the Muslims are prevented from performing the Islamic rituals. If possible, the person should migrate to another country where Muslims are a majority and where they can perform the Islamic rituals overtly and find the means to cooperate with Muslims in righteousness and piety. They should be certain that their sustenance is available. Whoever fears Allah (Exalted be He) and keeps his duty to Him, He will make a way out for him (from every difficulty), and He will provide him from (sources) he never could have imagined. Moreover, whoever puts his trust in Allah (Exalted be He), He will suffice him. Verily, Allah (Exalted be He) will accomplish his purpose. Indeed, He has set a measure for all things. On the other hand, if migration is within their ability, but they prefer to stay in such countries where it is not possible to perform the Islamic rituals, they are sinful. Allah (Exalted be He) says: ﴾Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴿

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 9629

Q: Hijrah (a believer's migration to an Islamic land) does not end until the coming of the Day of Resurrection. I live in a non-Muslim country replete with charlatans, foretellers, and sorcerers. However, I am a believing Muslim who loves Allah (Exalted be He) and His Messenger (peace be upon him), but I do not know what to do in this country and I can not find suitable husbands for my daughters. What is the ruling in this regard?

A: If the state is as you mentioned, you are obliged to immigrate to a county where your Din (religion) is secure and where there are others to cooperate with you in virtue and Taqwa (fearing Allah as He should be feared). This will also help you to find a righteous woman to marry as well as righteous husbands for your daughters, if Allah wills. If you are unable to immigrate, you should abandon all these sects. If this is difficult for you, then you must hold tight to the Din of Allah until you die, for Allah (Exalted be He) says: ﴿Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴾ ﴿Except the weak ones among men, women﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19670

Q: Your Eminencies, Muslim Scholars in The Kingdom of Saudi Arabia, I would like you to provide me with your opinions on my question during this critical moment in my life, I live in this foreign country; Brazil. The people in the city where I live are Christians and Mushrikun (those who associate others with Allah in His Divinity or worship). I am married to a Non-Muslim woman, and I have three children, two boys and a girl: the first is the girl who is 40 years old, the second is Nasir who is 37 years old and the third is Samir, he is a 33 year old doctor who is married to a Brazilian woman and his in-laws are non-Muslims. My children can not read Arabic well as there is no Muslim in this city except me. I am very sad and depressed, and I cry copiously over my circumstances among this large majority of non Muslims. I keep imagining what the case will be when death befalls me without having any believing Muslims beside me to purify, wash, enshroud, and bury me, for there is

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only one cemetery here and it is a Non-Muslim one. My life is very hard and I am 75 years old, I have never abandoned offering Salah (prayer) or reciting Qur'an during the day or night, is it permissible for me to leave my wife and children and return to my homeland Lebanon to die there among my Muslim brothers and parents? I hope that Allah will forgive me and guide my children. I am waiting for your opinion and reply. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: If you can move to muslim lands, then you should do so, for the sake of your religious commitment, as Allah (Exalted be He) has obligated every Muslim to offer Hijrah (a believer's migration to an Islamic land) from the countries of the disbelievers to Muslim countries, and He has threatened whoever is capable of doing so but refrains from doing it. Allah (may He be exalted) says: ﴿Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴾ But if you are incapable of Hijrah, you will be pardoned provided that you adhere to the Islamic religion and to be consistent with it. Allah Says (Exalted be He) after the previous Ayah: ﴿Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴾ ﴿These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴾ And we recommend you to advise your children, try to guide them and continue calling them to Islam rather than

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Christianity. We pray Allah to grant us, you and them, guidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

and Companions!

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Fatwa no. 19685

Q: Is it permissible to migrate to a non-Muslim country for work? Is it permissible to adopt an un-Islamic nationality?

A: If you are seeking work and earning livelihood, you have to travel to Muslim countries and dispense yourself from traveling to non-Muslim countries, the livelihood which constitutes a potential threat to your `Aqidah (creed) and a diversion from the proper Islamic codes of ethics. It is prohibited for the Muslim to adopt a non-Muslim nationality as this entails showing willing submission to Kafirs (disbelievers) as well as abiding by their rulings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Knowledge

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extent of obligatory knowledge

Fatwa no. 4138

Q: I would like to know the extent of the knowledge that it is conditional to know before practicing Da'wah (calling to Islam). What type of knowledge should be studied and how can it be obtained? Which books should be studied in particular, please let me know their names, and whether it is stipulated that they should be taught by a scholar or not? How do we begin calling others to the Truth? Please explain the method clearly, bearing in mind that I am a student in the Faculty of Medicine, which requires that I spend a lot of time and effort in studying. I hope that you will answer me in detail, not just a summary, so anyone will be able to understand it.

A: Firstly: It is obligatory on every Muslim to convey the knowledge they have, whether it is much or little to those who do not know it, without any limitations on time or the amount of knowledge. It is necessary for them to explain what they know and convey it, and this becomes obligatory if there is no one else who can do it. This is emulating the example of Prophet (peace be upon him) and acting upon the Hadith narrated by Ahmad, Al-Bukhari, and Al-Tirmidhy, on the authority of 'Abdullah ibn 'Amr that who related that the Prophet (peace be upon him) said, ("Convey (what you know) from me, even if it is a single Ayah (i.e., Qur'anic verse, any prophetic narration).") It is also related by

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Ahmad, Al-Tirmidhy, and Ibn Hibban, on the authority of Ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("May Allah give splendor and bliss to a person who hears something from us (i.e. the Prophet) and conveys it exactly as they have heard it, for perhaps the recipient may be more perceptive than the one who heard it.") This Hadith is also narrated through other Sanads (chain of narrators) in different wordings. Allah (may He be Exlated) gives warning to those who conceal the knowledge, saying: (Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.) (Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.) It is also declared

to be Haram (prohibited) to say or discuss things about which people have no knowledge, because of Allah's saying: ﴾Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴿ and His Saying: ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.﴿ There are also other Nas (Islamic text from the Qur'an or the Sunnah) bearing the same meaning, which encourage the conveyance of the Message of Islam and caution against speaking without knowledge. **Secondly:** There are many branches of Islamic knowledge: Tawhid (belief in the Oneness of Allah/monotheism), which has three categories: Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), Tawhid-ul-Uluhiyyah (Oneness of Worship), and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes); Fiqh (Islamic jurisprudence),

with its categories of: The Fiqh of 'Ibadah (worship), which includes Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), and Hajj; the Fiqh of Mu'amalat (transactions), which includes selling, buying, and leasing; the Fiqh of personal status, which includes marriage, Waqf (endowments), and inheritance; criminal law and the Hudud (ordained punishments for violating Allah's Law); and the science of Islamic manners and morals. Many books have been written on all of these subjects that are known to the students of knowledge, some of which will be mentioned later. **Thirdly:** The introduction to studying the Islamic sciences should begin with the Book of Allah (Exalted be He), and its meanings should be contemplated along with a careful study of the Messenger of Allah's Sunnah (whatever is reported from the Prophet). This should be studied to distinguish the Sahih (authentic) Hadith from the Da'if (weak), to understand the meanings, and derive the rulings from them. The books of Fiqh that were compiled by the righteous scholars who had studied the Qur'an and the Sunnah and derived rulings from them should also be studied. Some of these are abridged, others complete, and some are easy and others difficult; so they should be read according to the readers' mental ability, their power of assimilating knowledge, and their needs in their life. A beginner should start with the easy and the abridged books, such as: The Tafsir (exegesis of the meanings of the Qur'an) of 'Abdul-Rahman Al-Sa'dy; the Tafsir of Ibn Kathir; and "Subul Al-Salam" by Al-San'any, who explained "Bulugh Al-Maram li-Ahadith Al-Ahkam" by Ibn Hajr Al-'Asqalany. Other important books include: "'Umdat-ul-Fiqh" by Ibn Qudama, and "Al-Kafy" by him also, these both deal with Fiqh; "Al-Adab Al-Shar'iyyah" by Ibn Muflih; "Al-'Aqidah Al-Wasitiyyah" by Ibn Taymiyyah; and "Kitab Al-Tawhid" and "Kashf Al-Shubuhat" by Shaykh Muhammad ibn

Abdul-Wahhab. As for those who are well-versed and educated, they can choose for themselves the books that will benefit them and consult trustworthy scholars. Some of these books are "Tafsir Ibn Jarir Al-Tabary"; "Fath Al-Bary" by Ibn Hajr, which is a commentary on "Sahih Al-Bukhari"; the commentary of Al-Nawawy on "Sahih Muslim"; "Al-Umm" by Al-Shafi'y; "Al-Mughny" by Ibn Qudama, "Bidayat Al-Mujtahid" by Ibn Rushd; and other similar books. Those who wish to study any branch of academic, theoretical, or experimental knowledge must have a teacher. This is a globally acknowledged phenomenon among mankind, both Muslims and non-Muslims, for they must cooperate to meet their needs, because of their different abilities, level of acquired knowledge, and the availability of means to assist in the understanding of the different rulings. Students can rely on themselves in the knowledge they find easy to acquire from its authentic sources, as to what they find difficult, they can cooperate with their fellow students to help them understand it or ask trusted scholars. **Fourthly:** A Da'y (caller to Islam) should start to guide people to the Truth by teaching them Tawhid, then the foundations of 'Ibadah, and what they need to know about Mu'amalat. This

should be done with wisdom, fair preaching, and persuasive discussions, aimed at attaining the Truth, as Allah (Exalted be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6249

Q: I have an embarrassing question which has long preoccupied my mind. I would like you to direct me to the correct answer regarding it. Details of the question are as follows: the Messenger of Allah (peace be upon him) says in one of his noble Hadiths:

A- ﴾The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.﴿

B- ﴾Allah and His angels bless those who teach people knowledge.﴿

C- ﴾When a slave (of Allah) dies, their acts come to an end but three, ongoing charity, knowledge (by which people) benefit, or a pious child who offers Du`a' for them.﴿

D- ﴾The dwellers of the heaven and the earth, and even the ant in its hole ask forgiveness for scholars.﴿

E- ﴾Both the learner and the learned share the same goodness, and the rest of the people are deprived of it.﴿ **(Related by Al-Tabarany on the authority of Abu Al-Darda') This Hadith has been classified as Hadith Mawquf (a Hadith narrated from a Companion of the Prophet).**

F- ﴾May Allah brighten (the face of) a person who hears my words, comprehends them, and then conveys them as he has heard them.﴿

Allah also says in His clear Ayahs (verses):

A- ﴾And those who believe in (the Oneness of) Allâh and His Messengers - they are the Siddiqûn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light.﴿ **(Surah Al-Hadid, 19)**

B- ﴾And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq (رضي الله عنه), Al-Shuhada' (the martyrs or witnesses), and the righteous. And how excellent these companions are!﴿ **(Surah Al-Nisa', 69)**

The question is:

It is understood from the Prophet's Hadiths and the clear Ayahs (verses) of the Qur'an that the "scholars" referred to therein are the religious scholars who possess knowledge of religious sciences. The Qur'an describes them as those who are pious, truthful and well-grounded in knowledge; those who will be witnesses over mankind on the Day of Judgment. However, Allah also says in His Noble Qur'an:

A- ﴾Allâh will exalt in degree those of you who believe, and those who have been granted knowledge.﴿

B- ﴾Say: "Travel in the land and see how (Allâh) originated the creation."﴿

C- ﴾We will show them Our Signs in the universe, and in their own selves...﴿

D- ﴾Do they not look in the dominion of the heavens and the earth and all things that Allâh has created.﴿

E- ﴾So let man see from what he is created!﴿ ﴾He is created from a water gushing forth,﴿ ﴾Proceeding from between the backbone and the ribs.﴿

The Messenger of Allah (peace be upon him) also said: ﴾O Slaves of Allah, seek treatment, for every disease there is cure except one disease, namely, old age.﴿

Through this second section of Qur'anic Ayahs and Hadiths we observe that Allah invites us to study other non-religious sciences. For example, Allah calls us to study the structure of the human body so that we may perceive and call others to perceive the miraculous nature of man's creation. This way we will be able to prove to people the Greatness and Existence of Allah and genuineness of the Islamic Shari`ah. The Messenger (peace be upon him) orders us to study medicine and give medical treatment to the sick. In many Hadiths, the Prophet presents some medical prescriptions for treatment which we are unable

to use except under the supervision of a specialized physician who possesses religious knowledge. The first part of the question is:

is religious knowledge the only type of knowledge for which Allah grants reward, raises one who acquires it to a rank near that of the Prophets and Messengers? Does this mean that a student of medicine is not granted reward for not acquiring religious knowledge? Or do the Ayahs and Hadiths include all types of sciences which one studies provided the following conditions are fulfilled:

A- Providing benefit for Islam and Muslims

B- Having the intention to attain reward from Allah (Glorified and Exalted be He)

C- Reaching new fiducial facts and illustrating them to people so that the strength of their Iman (faith) may increase

D- Increase of Iman through the observation of Allah's Wondrous Signs as shown in His Creation and the universe.

It should be kept in mind that a student of any science has to possess a limit of religious knowledge which he is bound to learn. Accordingly, the second part of the question is as follows:

If a person studies the religious knowledge required of him, then seeks to embark on the study of medicine for the purpose of treating sick Muslims and reaching new fiducial facts that connect the study of medicine with religious knowledge, will he receive the same reward granted to a person who acquires knowledge of religious sciences?

Or are learners of religious knowledge rewarded better than learners of medicine and other sciences?

The third part of the question is as follows:

Why is a person who studies religious sciences better rewarded than a person who studies medicine though both seek to attain Allah's Pleasure? Moreover, a student of medicine seeks to find treatment for sick people and to examine the wonders of man's creation according to the commands and instructions given to him by Allah in the Qur'an. Is it because the person who studies religious sciences benefits a larger number of people than a specialized physician that the former is granted greater reward than the latter? Or will Allah reward each one according to their effort, knowledge and deeds?

A: First: Allah revealed the Qur'an and sent His Messenger Muhammad (peace be upon him) to guide mankind unto the straight path and show them the proper method of how to serve and worship their Lord (Exalted be He) while giving full clarification of the rulings related to their dealings in a manner that regulates both their religious and worldly affairs. Allah has completed His Favor upon His Servants and has perfected for them their religion which He has chosen for them. Allah (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿

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Second: Allah orders His Servants to contemplate the signs of the universe and to carefully examine the creation of His wondrous Creatures with a view to find out about the secrets of their creation and get to know the One Who created them, thus having their hearts humbly submitted to Him and give Him His due estimation. ﴾and that they may know that He is the only One Ilâh (God - Allâh).﴿ Thus, hoping for Allah's Reward and fearing His Punishment, people will worship Him Alone and will show sincere devotion to Him by not associating others in worship with Him. They will be utterly convinced of the fact that they were not created without purpose nor will they be left neglected. His Wisdom dictates that they shall be brought back to life for reckoning on a Day when every soul shall be paid in full according to what it has earned. ﴾So whosoever does good equal to the weight of an atom (or a small ant) shall see it.﴿ ﴾And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.﴿ ﴾See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.﴿ ﴾Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."﴿ ﴾He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.﴿ These Ayahs are revealed to indicate Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) which subsequently confirms the other category of Tawhid known as Tawhid-ul-Uluhiyyah (Oneness of Divine Nature)

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preached by Nuh (Noah, peace be upon him) and Ibrahim (Abraham, peace be upon him). These Ayahs are also indicative of Allah's perfect Ability to create and His Ability to bring the dead back to life for accountability of their worldly deeds. Allah orders mankind to ponder over His Creation and to travel throughout the universe to discover the mysteries of the cosmic signs that denote the Oneness of Allah, perfection of His Names and Attributes and His Ability to resurrect the dead on the Day of Judgment. Allah also orders them to consider the pleasing destination of the believers compared to the wretched destination of the disbelievers. This way, they will follow the Messenger's path of truth

and guidance and will steer clear of treading the path of those who belied Allah's Messengers and were thus seized with the Punishment of the One Exalted in Might and Perfect in Power. A severer punishment still awaits them in the Hereafter, if they but knew! The believers and scholars who contemplate Allah's Revelations, learn lessons from them and believe in the rulings they contain will be raised to higher ranks of glory in this life and will be granted triumph and eternal felicity in the next life.

Thus it becomes clear that these Ayahs aim at laying the foundations of religion like Tawhid-ul-Uluhiyyah, resurrection of the dead on the Day of Judgment for accountability, truthfulness of Muhammad's Prophethood as well as truthfulness of the Message he was sent with to invite mankind to Tawhid (belief in the Oneness of Allah). Preceding and succeeding Ayahs lend support to these facts. These Ayahs

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are not meant to lay the foundations of industry or agriculture which help people conduct their worldly affairs properly. Nor are these Ayahs meant to introduce geometrical theories or illustrate cosmic phenomena that enlighten people about such realms of sciences as geometry, geophysics and geology which ultimately help them lead a prosperous life through modern inventions. These inventions are arrived at through succor of Allah, man's inherent insight and close examination of the dominion of the heavens and the earth and all that lies between them. The Qur'an and Sunnah (whatever is reported from the Prophet) basically lay the foundations of religious legislation in totality or in detail. Cosmic sciences tackled in the Qur'an or Sunnah are very few and are not given due concern or priority as they are treated as issues of secondary importance. Qur'anic Ayahs or Hadiths that mention scientific realms such as medicine are not treated as primordial rules on which to depend in the diagnosis of diseases or the prescription of medicines.

The same is true of the Qur'anic Ayah which reads: ﴾Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?﴿

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This Ayah urges those who deny the truth to closely examine the dominion of the heavens and the earth and contemplate all the wondrous signs of Allah's Creation so that they may be guided to worshipping Allah Alone, directing Du`a' (supplication) to Him, referring to Him with the very Names and Attributes He has referred to Himself with and refraining from distorting them through belying, denying or changing them out of their context or referring to Him with Names or Attributes other than those He has referred to Himself with. Allah afflicts His Punishment on those who fabricate or distort the Names and Attributes which He has referred to Himself with. They should be aware of this fact lest they be deceived of Allah giving them respite as He (Exalted be He) will ultimately afflict them with His Punishment. Allah (Exalted be He) says: ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴿ ﴾And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.﴿ ﴾Those who reject Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.﴿ ﴾And I respite them; certainly My Plan is strong.﴿ Praising the high status of His Prophet Muhammad (peace be upon him) and commending his sagacity and truthfulness in conveying the Message of Islam, Allah

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(Exalted be He) says: ﴾Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain warner.﴿ Allah orders the disbelievers to examine the dominion of the heavens and the earth. This and the preceding Ayah are revealed in the context of proving the different categories of Tawhid (belief in the Oneness of Allah), establishing Messengership of Prophet Muhammad (peace be upon him), confirming the truth about the teachings he brought from Allah and proving occurrence of accountability for one's actions whether in this life or on the Day of Judgment. An example of this is found in the opening Ayahs of Surah Al-`Ankabut.

The purpose of the Qur'anic Ayah which reads: ﴾We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?﴿ is the same as the purpose of the above-mentioned Ayahs of Surah Al-`Araf and Surah Al-`Ankabut. Like these Ayahs, it is revealed to prove Tawhid (belief in the Oneness of Allah), confirm the Messengership of the Prophet (peace be upon him) and occurrence of resurrection on the Day of Judgment. All the Ayahs of Surah Fussilat are revealed to prove and clarify these facts.

As for the Qur'anic Ayah which reads: ﴾So let man see from what he is created!﴿ ﴾He is created from a water gushing forth,﴿ ﴾Proceeding from between the backbone and the ribs.﴿ it is revealed as an indication of Allah's Ability to recreate man after death. One Who is Able to create is

more Capable of repeating creation as dictated by sound logic. Creation and repetition are both easy for Allah. Allah (Exalted be He) says: ﴾And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.﴿ All the Ayahs of Surah Al-Tariq talk about Allah's Threat to punish those who deny the possibility of the occurrence of resurrection.

As for the Hadith in which the Prophet (peace be upon him) states: "O Servants of Allah, seek treatment.....etc), it is meant to direct Muslims to the necessity of seeking treatment for illnesses and not to neglect any of the means that bring about recovery as they will not be going against Tawhid (monotheism) as long as they are sure that it is Allah Alone Who heals and that it is He Alone that causes malady and brings about remedy. Allah has prescribed a remedy for every malady as is authentically reported in the Hadith. However, the Prophet did not give a detailed account of the types of medicines or diseases except in very few cases where he is reported to have prescribed certain medicines for the treatment of certain diseases. The Prophet did not lay the foundations of medical sciences through which medical students can learn about the properties of different types of medicines or symptoms of diseases. But he urged Muslims to learn all that benefits them in this life and in the Hereafter. Allah subjected the universe to people's service and guided whomever of them He wills towards discovering the secrets and wonders of the universe.

Thus, Muslims should embark on a careful examination of the Qur'an and Sunnah of the Prophet (peace be upon him) so that they can learn about the perfect nature of the Shari`ah (Islamic Law), its objectives and particulars, each according to their mental faculty and willingness to learn. They also have to examine the cosmic phenomena that take place in heavens or on earth so that they can discover the hidden secrets and acquire knowledge of sciences such as medicine, agriculture, industry, physics, geology and other cosmic sciences that may prove helpful to them in conducting their worldly affairs away from seeking the help of the Kafirs (disbelievers). In this way, they will

combine between might and glory in this life and realization of salvation and eternal felicity in the Hereafter.

Muslim rulers and scholars should help in the advancement of the Muslim Ummah, give due concern to its affairs, provide it with beneficial knowledge, direct it to righteous deeds, and distribute its efforts to all walks of life in terms of learning various fields of sciences, which produce efficient people who shoulder the responsibility of the Ummah and help it not need other countries.

Thus it becomes clear that people who acquire religious knowledge are included in the category of those whom Allah raises to high ranks on account of teaching and acting upon it while showing sincere devotion to Him. Priority is given to learning this type of knowledge. All other secular sciences which the Muslim Ummah (community) may be in need of like medicine, agriculture, industry and the like also fall under the category of religious knowledge if learners of these sciences hold the intention to benefit, support and raise the status of the Muslim Ummah. Learners of these sciences hold varying ranks according to how important and beneficial what they learn is to religion and how it can achieve sufficiency for Muslims. Allah (Exalted be He) Alone is the One Who estimates matters in due measure and Who knows the secrets and that which is yet more hidden. He is the Only One Who grants reward and raises in ranks whether in this life or in the Hereafter and He is All-Wise, All-Knowing.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Jihad and Hisbah - Knowledge - Seeking knowledge - Obtaining parent's permission to seek knowledge

(Part No. 12; Page No. 78)

Seeking knowledge

Fatwa no. 3816

Q 5: is it obligatory to have the parent's permission in order to seek obligatory knowledge?

Q 6: Are there contemporary narrators who have continuous chains of transmission that can be traced back to the Prophet (peace be upon him) or to one of the scholars of Hadith? Would you please inform us of their names and addresses so we can obtain knowledge from them?

Q 7: is it permissible to obtain knowledge and ijazah (authorization) from a scholar who does Bid`ahs (innovations in religion) and issues Fatwas (legal opinions issued by a qualified Muslim scholar) unjustly?

Finally, if you are among the narrators who have a continuous chain of transmission that can be traced back to Imam Malik we wish you would write your Ijazah showing this chain. Many thanks for your efforts.

A: Seeking knowledge which is necessary for the soundness of Iman (Faith) and the performance of the religious obligations does not require the parent's permission. You should only seek your parents' permission when seeking knowledge is regarded as a collective obligation.

Some scholars have a continuous chain of transmission that can be traced back to the scholars of Hadith. However, this chain is worthless as it is lengthy and includes many narrators whose good character and memory are unknown.

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Fatwa no. 4011

Q: I am an Egyptian surgeon. I have worked in Nigeria and the Kingdom of Saudi Arabia for about seven years. Since I traveled abroad, I have opened a savings account in an Egyptian bank with an interest rate. I know nothing in this life except my career. Nowadays, as most, if not all, people have proved to be dishonest, I refuse to conduct business with a merchant or a farmer. Some people borrow money from this bank, others take out loans to invest them in construction, commercial and agricultural projects and others borrow US dollars. People rarely borrow foreign currencies from banks as they charge higher interest rates. I know that the bank has many projects that bring immense profit rates. As I fear Allah, I seek to provide for my children through lawful earnings. I want you to guide me towards the right procedure. Do I have to dispense with the bank's percentage of earnings gained from investment projects. I intend to go back to Egypt. If I depend on that money

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it will be spent within two or three years.

A: First: You are wrong not to know anything other than your medical area of expertise. You should acquire necessary religious knowledge which, if properly acted upon, will be of more and perpetual benefit to you. The ultimate purpose of your creation is to serve and worship Allah (Exalted be He) Alone and to obey His Messenger (peace be upon him). **Second:** Honest merchants, farmers and manufacturers exist everywhere though in small numbers. You will find these types of honest people after serious search. You should not hold evil thoughts about all people. **Third:** You are prohibited to deposit your money in banks that deal in usury even if they conduct some interest-free businesses. However, if there is no other means available and the fear of loss of money is expected, you may put it in interest-based banks provided that you receive no interest. You should seek lawful means of earning your livelihood while putting your trust in Allah and being constantly mindful of Him that perhaps He facilitates your affairs. Allah (Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿

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The fourth question of Fatwa no. 4258

Q 4: I am here in America studying Technological Sciences, but I do not ignore Religious Knowledge. My question is: Is it preferable to abandon studying Technological Sciences and to turn to Religious Knowledge or what should be done?

A: First: Muslims should learn of their religion what renders them quite understanding of their affairs. **Second:** studying Technological sciences is a collective obligation, so if Muslims study them to benefit from them, they will be rewarded, according to their intention.

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the way of learning knowledge

The third and the fourth questions of Fatwa no. 4264

Q 3: What is the best way to learn Islamic sciences? Is it just reading, writing what a person may read, memorizing what a person may read, or it is according to the condition of each individual and their capacity?

A: We advise you to fear Allah and to learn from the Islamic sciences that will help you manage your worldly and Hereafter affairs. You have to ask the people of knowledge concerning matters that are ambiguous to you. Record only what you need of these studies. Keep to memorizing the Qur'an and memorize what is easy for you from the books of Hadith such as `Umdat-ul-Hadith by Shaykh `Abdul-Ghany Al-Maqdisy and Bulugh-ul-Maram by Ibn Hajar.

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Is it obligatory for a person who studies religious sciences to begin with the books of a specific school of jurisprudence?

A: A person should learn the religious sciences which he needs to learn, as we mentioned previously in the answer of question (3). One does not have to begin with books of Fiqh or the rules of Fiqh of a specific school of jurisprudence. In fact, the person should choose that which is easy and appropriate for him. He should also refer to religious scholars for counsel to help him understand the Qur'an and Sunnah.

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The second question of Fatwa no. 4889

Q2: what is the importance of knowledge and what are the proper ways to aquire it?

A: Knowledge occupies the foremost priority in Islam; it precedes sayings and deeds. Allah (Exalted be He) states: (So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh)) So Allah mentions knowledge first then the uttering of Shahadah (Testimony of Faith) follows. Means of acquiring religious knowledge are many. First the person should develop fear of Allah by obeying religious rulings and avoiding prohibitions. Learning and studying religious sciences under learned and religious scholars comes in second place.

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The fifth question of Fatwa no. 5738

Q 5: Is the scarcity of exegeses and juiristic books the cause behind this

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status? If the case is so, can you tell us about some of these sources? May Allah reward you well!

A: The scarcity of seeking knowledge from its sources; the Qur'an, the Sunnah, what is understood from them and what helps in understanding them, is the cause for lagging behind, and that leads people to be in this state.

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The third question of Fatwa no. 6915

Q 3: I read a book entitled "Al-Jawab Al-Mufid Fy Hukm Jahil Al-Tawhid" (The useful reply regarding the ruling on whoever is ignorant of Tawhid [belief in the Oneness of Allah/ monotheism]), and another one entitled "Si`at Rahmat Rab Al-`Alamin" (The comprehensiveness of the Mercy of the Lord of all worlds). The two books discuss the issue of the excusableness for ignorance, but a question crossed my mind for which I did not find a detailed answer in either of the books; Is a person to be excused for being ignorant while having the ability to learn, but they do not seek to do so? What are the limits of their inability to learn?

A: those who have the ability to learn of their religious obligations, but do not seek to do so, are not excused for being ignorant.

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The second question of Fatwa no. 6575

Q2: if a person wants to learn but finds no one to teach him, will he be responsible for this?

A: It is the duty of every Muslim to study his religion to know what is obligatory for him and what is unlawful for him. The Muslim has to learn such fundamental knowledge even if this requires traveling to another land if there is no one to teach him. Allah (may He be praised) states: ﴾So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin﴿ Also, the Prophet (peace be upon him) stated: ﴾If Allah wants to do good to a person, He makes him comprehend the religion.﴿ (Agreed upon by Al-Bukhari and Muslim).

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The first question of Fatwa no. 9018

Q 1: What is the ruling on Al-Ikhwan-ul-Muslimun (the Muslim Brotherhood) group? Are they adherents of Bid`ah (innovation in religion) or

are they too lenient? What is the method which should be followed after the Qur'an and the Sunnah?

A: The method which should be followed is the Qur'an and the Sunnah. A person should seek the help of Allah (Exalted be He), then the views of the Salaf (righteous predecessors) in order to understand them. Whoever follows Al-Ikhwan or other groups and adheres to the Qur'an and the Sunnah in word and deed is from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). At the same time, whoever neglects or adds anything to them is lenient or extravagant to the extent that they disobey and innovate in religion.

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The second question of Fatwa no. 7920

Q 2: I am a female who is beginning to seek religious knowledge. Please tell me how and what I should study and with what I should begin. could you recommend the books through which I can learn about Islam, especially that I am a student in the faculty of Dar Al-`Ulum where I study Arabic language. I appreciate your guidance. May Allah reward you best!

A: You should study the Book of Allah (Glorified and Exalted be He) which contains guidance and light, and the Sunnah of His Messenger (peace be upon him). You can also study the books on Tafsir (exegesis of the meanings of the Qur'an) and the science of Hadith

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with the help of specialized scholars. It is important to apply what you learn and whoever applies what he learns is granted knowledge of things that they do not know. The following books are highly recommended: the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim), Bulugh Al-Maram, Muntaqa Al-Khbar and Zad Al-Ma`ad written by ibn Al-Qayyim, Al-`Aqeedah Al-Wasittiyah by Shaykh Al-Islam Ibn Taymiyah, Al-Tawhid (Book of monotheism), Kashf Al-Shobuhat, Thalathat Al-`Usul (three principles) and Al-Qua`id Al-Arba` (the four rules) by Shaykh Muhammad ibn `Abdul-Wahhab (May Allah be merciful with them and with Muslim scholars).

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The fourth question of Fatwa no. 8632

Q 4: is the Hadith reported by Ibn Majah: "Seeking knowledge is a duty upon every Muslim" an authentic Hadith?

A: The Hadith: ("Seeking knowledge is a duty upon every Muslim")

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is deemed weak by many scholars while others regarded it as authentic. The meaning of the Hadith is sound in general as every Muslim should learn of his religion the matters that being ignorant in is not pardonable.

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Fatwa no. 9129

Q: is it permissible for Muslims to be taught by non-Muslims? Can Muslims learn worldly sciences under the pretext of achieving development? Moreover, we study Darwin's theory, the theory of special creation and the autogenesis in biology.

A: Learning Islamic sciences from non-Muslims is not permissible as they are not trustworthy or reliable in this regard. As for worldly sciences, one can learn what is of benefit for them and for the Ummah (nation) such as arithmetic, geometry and the like. One can learn of these things what is of benefit to him and his Ummah along with learning his religion. Sciences that cause temptation or harm or waste one's time should not be learnt as Darwin's theory, autogenesis and the like. These things may be harmful for a Muslim and his religion and life.

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The first question of Fatwa no. 8849

Q1: I am a student in the faculty of medicine, Al-Azhar University. The study of medicine consumes most of my time and effort. I have little time to study religious sciences. How can I turn my study in the faculty of medicine and my attendance of these lectures into worship. I hope that Allah (Exalted be He) will be pleased with me, make knowledge easy for me and enable me to benefit the Muslims afterwards and add to their power. I need a detailed answer for this. May Allah reward you best!

A: It is obligatory for a Muslim to learn whatever helps him to practice his religion. It is not permissible for him to let anything preoccupy him. Studying medicine is a collective obligation and studying Islamic religious sciences is an individual obligation, so it is obligatory for the Muslim to learn what he needs to practice religion. Moreover, inividual obligations are given priority over collective obligations. Therefore, it is your duty to learn the basic articles of faith. This will not prevent you from studying medicine. In fact you can turn your study of medicine into worship through learning it for the Sake of Allah (Exalted be He) and for the benefit of yourself and Muslims.

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In addition, if you have the intention to study medicine so that you can take care of the Muslims' health and protect them from diseases by the Will of Allah (Glorified be He), your study of medicine will turn into worship.

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The first and the second question of fatwa no. 18849

Q 1: is memorizing the Qur'an obligatory?

A: Memorizing the Qur'an is a collective duty and is not obligatory upon every individual of this nation. Memorizing the Qur'an is one of the best forms of worship and contains great reward if a Muslim acts according to its ordinances and follows its limits and rulings.

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Q 2: is it obligatory to study islamic studies?

A: Religious knowledge is of two types: 1- Knowledge that is obligatory upon every Muslim, male or female. It contains the knowledge of `Aqidah (creed) and acts of worship. This type of knowledge can not be overlooked such as the essence of Tawhid (monotheism) and the danger of polytheism, the articles of faith, and the pillars of Islam, the proper manner of Salah, Wudu' (ablution), and Ghusl of Janabah (bathing for major ritual impurity related to sexual discharge). This is the interpretation of the famous Hadith: ("Seeking knowledge is a duty upon every Muslim.")

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2. Knowledge that is collective duty. This kind includes the comprehensive awareness of all religious sciences and the details and proofs of issues. When some Muslims undertake this duty, the others are exempted from it and sin is removed from all.

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The second question of Fatwa no. 16656

Q 2: is it permissible for a group of people to recite the Qur'an in one voice for the purpose of learning?

A: We do not know of any evidence in Shari`ah (Islamic Law) which makes it impermissible for a group of students to recite the Qur'an in one voice for the purpose of learning the rules of Tajwid (art of Qur'anic recitation).

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The fifth question of Fatwa no. 17972

Q 5: who should be responsible for Ifta' and guidance in religious matters? Some religious people here speak English and a little Urdu but they can not speak the beloved Arabic; the language of the Qur'an and Sunnah. Are these people qualified for Ifta'

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and guidance in religious matters?

A: Ifta' and religious guidance should be given to those who are well-versed in the knowledge of the Book and the Sunnah as well as the opinions of scholars. There is no harm in addressing people in the language they understand, even if it is not the Arabic language. Allah knows best.

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The third question of Fatwa no. 6448

Q 3: If someone doubts the truth of a ruling issued by a Mufty (islamic scholar qualified to issue legal opinions) like the Saudi Mufty concerning a juristic issue, will they be held sinful if they do not act upon the Mufty's Fatwa?

A: A person has to ask the opinion of the most trustworthy scholar they may find. They have to act upon the fatwa the scholar issues unless they know of its disagreement with a text from the Qur'an or Sunnah (whatever is reported from the Prophet) or Ijma` (consensus of scholars); in this case he should not act upon it, but should seek the correct opinion along with supporting evidences.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19576

Q 1: should scholars who reach a degree of Ijtihad (juristic effort to infer expert legal rulings) act according to their own Fatwa (legal opinion issued by a qualified Muslim scholar)? Should all scholars who issue a Fatwa act in accordance with their Fatwa?

A: Scholars should act in accordance with what is preponderant for them by the authentic evidence. On the other hand, a person should ask scholars whose knowledge and actions are entrusted and act in accordance with their Fatwa, for Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿

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The fifth question of Fatwa no. 9249

Q 5: Books of Fiqh (Islamic jurisprudence) contain different views on many issues. What should the seeker of knowledge do concerning this matter especially when the issues are mentioned without providing proof?

A: When the knowledge seeker is sufficiently qualified to weigh the issues and is able to choose what is suitable based on his proofs, he can do so. If not, he may ask someone whose knowledge he trusts to teach him.

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Second question of Fatwa no. 14271

Q 2: We live in a small town where most of the people are not educated. they ask me regarding their Din (religion) and many of its rulings. Since I can not answer their questions I tell them: "I do not know". Nevertheless, I feel responsible for them; shall I send their questions to you so that you may send the reply to my address or what should I do?

A: You have to answer them regarding what you know about the rulings of Islam such as the number of the Rak`ahs (units) of Salah (Prayer) and so on. However, concerning things that you are not sure about; you have to avoid answering them by conjecture. Rather, you should say: "I do not know" or "Allah knows best" or you may guide them to the knowledgeable people that you know.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17851

Q: a scholar was asked about a Fatwa but he did not know the answer, and said: "allah

and His Messenger know best." Is he to blame for that? Should he say: "Allah knows best"? What is the ruling if he says:" Allah and His Messenger know best", as in the Hadith narrated on the authority of Mu`adh ibn Jabal who said:** (When the Prophet (peace be upon him) asked Mu`adh, "Do you know what is the right of Allah on His slaves and what is the right of His slaves on Him?" Mu`adh replied, "Allah and His Messenger know best.") **I hope that you will explain this issue to me.

A: If a scholar is asked regarding a religious matter but does not know the answer, he should say: "Allah knows best and I do not know" not "Allah and His Messenger know best" referring to both with the attribute of knowledge which is befitting only for Allah. This formula was permissible on the part of the Sahabah (Companions of the Prophet) during the lifetime of the Prophet, as mentioned in the Hadith reported from Mu`adh ibn Jabal (may Allah be pleased with him) mentioned in the question.

However, after the Prophet's death, Allah alone, not the Prophet, knows what happens to the people, as authentically narrated in the two Sahih from the Prophet (peace be upon him) that he said: (A group of people would be driven away from my basin, then I would say: O Lord, My Ummah! It would be said: You don't know what they innovated after you. I will say: Woe to him who changes (his religion) after me.)

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The third question of Fatwa no. 17468

Q 3: is it permissibile for a Muslim to change from Madh-hab (School of Jurisprudence) to Madh-hab? Can he follow the Maliki Madh-hab, then move to the Hanbali one and then return to the Maliki Madh-hab again?

A: A Muslim should work according to the proofs derived from the Qur'an and the Sunnah whether they agree with the Madh-hab he holds or not. Allah (Glorified and Exalted be He) says: ﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ (Surah Al-Nisa', 4:59).Therefore, a person should not move from one Madh-hab to another out of his whims and desires. Allah (Exalted be He) says: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿ (Surah Al-Shura, 42:10)

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The first, second and third questions of Fatwa No. (17811)

Q 1: Everyone knows that knowledge of the Shari`ah is coupled with acting upon it. What is

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the Shar`y (Islamic legal) ruling on a person who stops seeking the knowledge of the Shari`ah on the pretext that he is negligent in acting upon it? Is such a person correct, or should he continue to seek knowledge so that his actions might be rectified by his knolwedge?

A: abandoning seeking knowledge for fear of negligence of acting upon it is a deception of Satan to lead the sons of Adam astray. It is obligatory on Muslims to be keen on acquiring beneficial knowledge and performing good deeds. The Prophet (peace be upon him) said): (Seeking knowledge is a duty upon every Muslim.) He (peace be upon him) also stated: (If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise.) Refraining from seeking knowledge on such a weak pretext is known only about deviant Sufis. Thus, it is obligatory to ignore such a deception and to embark upon seeking beneficial knowledge.

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Q 2: Is it true that knowledge should not be acquired except by listening to the actual words of scholars at their lessons? Or, may it also be acquired through other means such as books, audio tapes without necessarily learning directly from sheikhs and scholars, i.e. self learning?

A: Knowledge should be learned from scholars who act upon their knowledge not merely from books and tapes. Scholars clarify obscure matters, explain controversial issues and direct students towards proper understanding. In any case, books and tapes are no more than a means to be employed in learning, provided that they are authorized books and tapes that are issued by reliable scholars. However, learning should not be restricted to them.

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Q 3: what is the Shari`ah's stand regarding searching for scholars' faults on the pretext of warning others against their errors and paying their attention to it? Please, bear in mind that such is the custom of some seekers after religious knowledge who warn masses against many scholars including sometimes revered scholars such as Al-Suyuty, claiming him to be an Ash`rite, in addition to many others.

A: Scholars are not infallible. This is stated in the Hadith: (When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him.) However, this may not underestimate them so long as they intended only to reach the truth and may not be a justification of aspersing their honor. In fact, clarification of the truth and paying attention to faults is inevitable provided that scholars are respected and given their dues. Anyway, adherents of Bid`ahs (rejected innovations in religion) or of unsound creed must be warned against if alive and their books containing such errors must be warned against if dead so that masses might not be affected by them especially when they are propagators of falsehood. In fact, the aim of doing so is clarifying the truth and advising Muslims, not belittling such great personalities as Al-Suyuty and others. Thus, their errors are to be avoided while their knowledge is to be benefited from, for their virtues undoubtedly outweigh their errors. However, errors may not be accepted neither from them nor from anyone else.

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Fatwa no. 17452

Q: I am a seeker of knowledge; I love to learn and I strive hard in the pursuit of knowledge. I attend classes on Fiqh (Islamic jurisprudence), grammar and Tajwid (art of Qur'anic recitation) given by a Shi`ah (Shi`ites) scholar. Some of my brothers told me that these people slander some of the Sahabah (the Prophet's companions), and in fact I have found that this is true in some cases, however, I am still studying with them. I hope that you can tell me which is best; should I complete my studies with them, or look for other scholars?

Moreover, I have pen friends in Iran with whom I exchange political and Islamic books. These books emphasize the sect of Imamis that shows great reverence for Ahl-ul-Bayt (members of the Prophet's extended Muslim family). Should I maintain my communication with them or not?

In Ramadan, I read a great deal of the Qur'an, but I found that I make mistakes in my reading. I went to one of the scholars and asked him to teach me, but I discovered that he makes mistakes, and I do not know what to do. In my area there is no hafiz (title given to people who have completely memorized the Qur'an) and during Ramadan I stay in my village. Is it permissible for me to buy tapes of Qur'an or should I look for a scholar who can teach me Qur'an?

A: You have to study with scholars who are known for their knowledge and whose `Aqidah (creed) is sound,

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and you should keep away from innovators who go against the Ahl-ul-Sunnah (those adhering to the Sunnah). Such people include Shi`ah (Shi`ites) and Imamis. You must not study with them, sit with them, correspond with them or read their books, lest they lead you astray from the path of Allah (Exalted be He). Study the Qur'an with a reciter who reads it well and whose `Aqidah and religious commitment are sound. There is no reason why you should not listen to Quran tapes to benefit from them.

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The second question of Fatwa no. 18955

Q 2: I am an affiliated student at the Faculty of Jurisprudence and Law, University of Sanaa and I do not attend so that I can save the university expenses and help my family with anything that I can offer. They live in a village and I am the eldest of my siblings. My father is disabled and my siblings are young. My problem is that I want to study Shari`ah at the hands of a trusted scholar such as Shaykh Muqbil (may Allah protect him). Unfortunately, I can not leave my family for they are in dire need of my help and the only thing I can do is to read the cheap books which I buy. Please, advise me, may Allah grant you success!

A: We advise you to continue seeking knowledge of Shari`ah from the scholars of Ahl-ul-Sunnah (those adhering to the Sunnah) even if this is by affiliation and reading. Try your utmost to seek knowledge and do not stop. You can do this along with working to gain money for yourself, your father, and your siblings. You will be rewarded for this, in sha'a-Allah (if Allah wills).

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A young woman seeking knowledge without her father's permission

The second question of Fatwa no. 18859

Q 2: What is the ruling on going out to the Masjid (mosque) or attending a Dhikr (Remembrance of Allah) session held at the house of a fellow Muslim without the father's permission? If my father knows about it, he will prevent me. But since one's Iman (faith) wears away in the manner of an old piece of cloth, I need to renew my Iman amid a society which is rife with wrong doings. Is it permissible for me to go out unnoticed?

A: A woman remains in the custody of her father until she gets married. Thus, she is not allowed to leave home without his permission whether she intends to go to the Masjid (mosque) or to any other place. It is obligatory on the Muslim, man or woman, to obey his father as long as the father does not ask him to do anything that involves the disobedience of Allah. We advise you to listen to the Holy Qur`an

Radio Station broadcasted from the Kingdom of Saudi Arabia. It presents many useful programs and provides helpful instructions about religion. One of its programs is entitled Nur `Ala Al-Darb (Light on the way) in which a group of religious scholars answer questions submitted by listeners. May Allah guide you to do good acts and grant you a deep understanding of religion.

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The fourth question of Fatwa no. 18447

Q 4: One of my brothers is very confused concerning his studies. He is very clever in mathematics and physics, but he wants to study religious knowledge at university next year Insha'a Allah (If Allah wills). He told me that if he continues studying his major, mathematics and physics, he will be distracted from delving into religious knowledge, and he is facing a great inner struggle, not knowing which path to pursue to achieve success, as he wants to serve his religion and call to it. What is your advice to him, May Allah reward you with good, on this subject that I am personally confused about? Knowing that he wants to supplicate to Allah to guide him in this regard, but he also says that worldly knowledge is a Collective Obligation but Da`wah (Call to Islam) in the cause of Allah is much better than it in all aspects. Please enlighten us in this regard, May Allah (Exalted be He) keep you safe.

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A: Your brother can continue his studies in the mentioned specialization, and learn religious knowledge from a scholar. He can also join one of the religious institutes or faculties after finishing his studies to get to know some of the affairs of his religion and to acquire knowledge of Shari`ah (Islamic Law). However, if he fears that continuing his studying of mathematical sciences will distract him from studying religious knowledge, he can quit studying them and engage himself in studying religion, for it is more significant and useful, also because he [as a human being, Trans.] is created to worship his Lord according to clear understanding, and this will not be achieved except by Allah's support first, then by religious learning. May Allah facilitate things for him and bless his time and knowledge.

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Intention regarding study

First question of Fatwa no. 5518

Q 1: is it permissible to study Din (religion) in order to obtain a certificate?

A: It is permissible to do such studies in order to obtain a certificate. However, a person should earnestly seek to reform their intention so that his studies will only be for sake of Allah (Exalted be He) Alone and that obtaining the certificate will only be used in obeying Allah and His Messenger and serving the Muslims.

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teaching the deaf and mute child

Fatwa no. 2890

Q: A person has a ten-year-old boy who is deaf and mute. The boy is weak and has been suffering from paralysis since he was very young. However, he can walk with some difficulty. He is mentally well and can understand signs. His father has applied for him in the admission test of the deaf and mute school in Riyadh, and he passed the admission test. Is it obligatory for his father to enroll him in the mentioned school even though his father lives far from Riyadh? His father is a civil servant and his employer might not accept transferring him to the area of the school. It seems the child cannot move without some help from his family.

Please, answer us showing the proper way the father should behave. If it is necessary to send the child to this school, may he leave work without his employer's permission?

A: The basic ruling is that it is obligatory for the father to teach his child the basic articles of faith such as the Oneness of Allah (Exalted be He) and the danger of associating others in worship with Him, the obligation of Salah (Prayer),

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and Sawm (Fast), and other necessary acts of worship. He should also teach his child the conditions, pillars, and obligatory parts of Salah. It is obligatory for him to teach his child these issues using any available means of illustration at home or at school. At the same time, other issues are more flexible; he may teach him if it is not difficult to do so. However, if it is difficult for him, then he is not obliged to enroll the child in the mentioned school.

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Learning the Glorious Qur'an

The second and third questions of Fatwa no. 5241

Q 2: what is the ruling of the Shari`ah (Islamic law) on someone who does not apply the rules of the recitation of the Glorious Qur'an as I do not know where I can learn these rules?

A: You have to exert more effort to find a person who can teach you the rules of recitation as long as you wish to do so. But if you do not find a person who

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is a well-versed reciter in order to train you recite well, you can listen to the glorious Qur'an radio in the Kingdom of Saudi Arabia. You can imitate reciters whom you hear in this broadcast in order to improve your recitation. You are not required to know the theoretical rules as the difference between complete and incomplete assimilation, Izh-har (pronouncing every letter clearly without a nasal twang) and Ikhfa' (pronouncing the letter with a nasal twang), types of prolongation and the like. It will be sufficient for you to practice these rules which means that you will pronounce them in a proper way.

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Q 3: I want your Eminence to provide me with a plan to memorize the Qur'an so that I do not forgot it. During the the past five years I was only able to memorize five Hizb (a 60th portion of the Qur'an). I would memorize a Hizb or a Hizb and a half, then stop for a while. I would then begin memorizing again for a period of four months before stopping again until five years passed with me only memorizing about six Hizb which I have almost forgotten now due to my weak faith and limited time resulting from our materialistic life. Indeed, I spend around 12 hours outside home working in a laboratory.

A: You should continue reciting the Qur'an and memorizing it as much as you can following the Prophet's saying: ﴿Keep refreshing your knowledge of the Qur'an, for I swear by Him in Whose Hand is my life that it is more liable to escape (be forgotten) than camels which are hobbled.﴾ Related by Al-Bukhari. And his saying:

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﴿The example of a person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away.﴾ Related by Al-Bukhari, and Muslim. You should also fear Allah and ask for His help, and if you reach your aim, then Praise be to Allah, otherwise, you should be content with reciting the Qur'an from the Mus-haf (Arabic Qur'an) in addition to repeating the part that you have memorized continuously. We advise you to listen to the "Nour `Ala Al-Darb" program broadcasted from the Holy Qur'an Radio Station, as it contains many benefits for all Muslims.

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Fourth question of Fatwa no. 19283

Q 4: A teacher advised me not to go deeply into the memorization of the Qur'an without the assistance of a shaykh lest negative consequences should happen; is this correct?

A: It is preferable to learn the Qur'an by reciting it with a good reciter as long as this is possible. However, if this is not possible, you have to recite the Qur'an according to your ability. This is because of the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ and the Hadith in which the Prophet (peace be upon him) said: ﴾... He who reads the Qur'an with difficulty and falters in it shall have a double reward.﴿

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receiving a gift for teaching the Qur'an

Fatwa no. 7806

Q: There is a Hadith regarding a teacher and learner of the Qur'an stating that the Prophet (peace be upon him) saw one of the Sahabah (Companions of the Prophet) wearing a new garment. He asked him how he got it. The Sahabi replied that the father of a young boy whom he taught Qur'an gave it to him. The Messenger of Allah (peace be upon him) said to him: "Do you want to meet Allah with a ring of fire around your neck"? He ordered the sahabi to give it back and he did. What is the validity of this Hadith? Is it permissible for whoever teaches the Qur'an to accept a gift?

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And if the giver of the gift is a learner of the Qur'an, would his intention of giving the gift as a sign of love for the sake of Allah render his act valid?

A: First: It is permissible for a teacher of the Qur'an to accept a gift from the person he teaches, or anyone else whether the giver's intentions were to present the gift for the sake of Allah or just honoring his teacher. **Second:** The Hadith which you referred to is Islamically groundless. Another authentic report from the Prophet (peace be upon him) contradicts it. In it he says: ("The most deserving thing for which you receive payment is teaching the Book of Allah") As for the Hadith of the woman who offered herself to the Prophet in marriage, it is related that the Prophet after expressing his refusal, gave her in marriage to a man of his Sahabah (may Allah be pleased with them) and made her dowry what that man memorizes from the Qur'an. He said to the man, " ("I marry her to you for the amount of Qur'an you know (by heart).") In another narration: ("Teach her something of the Qur'an.")

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learning Qur'an and Sunnah by heart

Third question of Fatwa no. 9093

Q 3: I have memorized some of the Qur'an and I wish to finish memorizing all of it, then move to memorize the Hadiths of the Messenger (peace be upon him) which are recorded in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim). Is this a good way to do this or should I memorize both the Qur'an and the Sunnah simultaneously?

A: Both ways are correct. Just choose the way which is easier for you and more suitable to your needs and the needs of those around you who are concerned with this matter. We pray that Allah (Exalted be He) grants us and you every success and correctness.

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First question of Fatwa no. 19311

Q 1: Your Eminence shaykh: I can not recite or memorize the Qur'an well. What is the best way to have good recitation and memorization of the Qur'an? It may be worthy to mention that we do not have any body to teach us and we are now elderly.

A: the best way to learn tajwid (art of Qur'anic recitation) is that a person recites the Qur'an with a skillful shaykh. If there is no skillful shaykh available in his country, then he is required and urged by Shar` (Islamic law) to travel to acquire such knowledge. However, if the person can not do so, he should benefit from his brothers (friends who can recite the Qur'an well), and listen to recorded tapes by reciters who have sound knowledge of Tajwid. Any way, when Allah (Exalted be He) knows about the good intention of any of His slaves; He opens the doors of goodness to them.

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the role of a scholar in preventing disputes among Muslims

The First and second questions of Fatwa no. 5293

Q 1, 2: What is the role of scholars and boards of scholars in Muslim states in settling the dispute and differences among Muslims? Why do scholars all over the Muslim world not try to re-unite Muslims?

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This is the role of scholars as they are far from any differences and biased policies.

Why shouldn't Islamic media, especially broadcasts represented in the union of Islamic broadcasts, help in re-uniting Muslims through broadcasting programs about unity? This should be done in all co-broadcasts for achieving this purpose.

A: Scholars are the heirs of prophets. Therefore, scholars should search for what Muslims are in need of. They should teach them according to the Qur'an and the Sunnah of the Prophet (peace be upon him). They should also know the causes of dispute and differences in order to bring about agreement among them. Scholars should also do their best in uniting the rows of Muslims and in guiding them to the truth. This gives them safety, glory and victory. Doing so will also help them in liberating their countries from the hands of their enemies and from the plots against them. In this case they will deserve Allah's support and help. Moreover, Allah will make the word of those who disbelieve the lowest, and the word of Allah the highest. Scholars should also inform Muslims about the aspects of their weakness in order to revive them from this sleep. Therefore, Allah may establish them in the earth and make them successors in the earth as He did with their predecessors.

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Consequently, they were the best nation that was brought to mankind. They enjoined good, forbade evil and judged among people according to the laws of Allah without any objection from their adversaries. Their commands were followed. Therefore, scholars should follow this path according to the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him) without being fanatic to one's school of thought, whims or desires. If they do that, they can achieve happiness and prosperity for their nation in this world and the hereafter.

Those who are working in mass media should behave in the same way. If scholars and those working in mass media abandon this duty seeking whims, desires, rest and welfare, the word of punishment will come into effect for them and for their nation. Moreover, they will be more disgraced and meek as punishment for what they do. They will be as those about whom Allah says: ﴿Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttaqûn (the pious - See

V.2:2). Do not you then understand?) We ask Allah to grant Muslim scholars success in doing their duties and to make them a cause of benefit for Muslims.

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The second question of Fatwa no. 16466

Q 2: People used to gather from cities and villages to Masjids (mosques) to admonish people and to remind them of the benefits of the congregational Salah (Prayer). Is it permissible to travel for the sake of this purpose?

A: It is permissible to travel to seek knowledge and attend lectures in Masjids and other places. Allah (Exalted be He) says: (And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).) The Prophet (peace be upon him) also said: ("If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise.") This Hadith was reported by Muslim in his Sahih. If these gatherings contain Bid`ahs (innovations in religion) or matters of Shirk (associating others with Allah in His Divinity or worship), then a person should not attend or travel to attend these gatherings unless he intends to forbid these evils or to call them to the truth.

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The third question of fatwa no. 19008

Q 3: We offer the Fajr (Dawn) Prayer in a nearby Masjid (Mosque). After performing Salah, we, the youth, move to another Masjid where there is a session for memorizing the Qur'an. The second Masjid is not far, rather the distance between the two Masjids is 5 minutes walking. By us moving, does this waste our chance of getting the reward of Hajj or complete `Umrah (the lesser Hajj) with the Messenger (peace be upon him). It is reported in the Hadith which says: ("Whoever prays the Morning Prayer in congregation, then sits remembering Allah until sunrise...") **What is the meaning of 'until it rises' or 'to rise as the length of a spear'? In other words, should we perform the two Rak`ahs at sunrise or should we wait until it rises as the length of a spear?**

A: There is no harm in moving from one masjid to another after offering Salah in order to attend a knowledge session. It is better than sitting in the first Masjid until sunrise because you move to seek knowledge and gain benefit. As for offering the two Rak`ahs, it should be after the sun rises the length of a spear.

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undertaking preaching by those who have little religious knowledge and fear for their lives

The fourth question of Fatwa no. 18644

Q 4: What is the duty of some Imams who are not well versed in religious knowledge; can they teach and explain the creed of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) against that of heretics? Can they move from one place to another to explain the true essence of Tawhid (Monotheism) and refute the falsehood of those who associate others with Allah in Divinity or worship, like those who seek blessings from the graves and the like even if such preachers may be exposed to danger? Or are such efforts confined to scholars?

A: It is not permissible for anyone other than those who are well versed in religious knowledge to practice Da`wah and teaching. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge﴾ Furthermore, whenever danger is expected, they are exempted from this duty. Allah (Exalted be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ He (Exalted be He) also says: ﴿and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴾

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learning Arabic language

The third question of Fatwa no. 9845

Q3: What should I do to learn the Arabic Language and write it very well? Indeed, I did not have a good education and I want to enrich my knowledge in Arabic. I am the only person in my village who teaches children. I would like to have your advice on this. May Allah reward you best!

A: You can learn the Arabic language by reading books on Arabic language. You should start with abridged books and practice books through applying the rules of language. You should practice speaking and writing language.

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reading stories and listening to programs for learning the Arabic language

Fatwa no. 7646

Q: I used to listen to foreign broadcasts in Arabic and the broadcast of the Islamic call from Makkah in order to benefit from the powerful style of the language. It is worth mentioning that there is some nonsense in these programs, is it permissible to listen to that nonsense in order to learn the language for the sake of the Book of Allah and the Sunnah of the Messenger of Allah (peace be upon him)? Is it permissible for a seeker of knowledge to read stories to learn the language when he does not have the proper scientific books befitting this purpose?

A: Firstly: There is enough knowledge in the material of broadcasts such as the recitation of the Qur'an, the Sunnah, lectures, fatwas, symposiums, and good stories in powerful Arabic style for those who want to learn the language, avail of its styles, know its vocabulary, take lessons from, and make use of the inherent wisdoms, great objectives, and high moral standards therein.

This is better than the nonsense of other broadcasts.

Secondly: Reciting the Book of Allah and reading the authentic Hadiths of the Prophet (peace be upon him), the wise sayings and stories of the Companions (may Allah be pleased with them), the good books of literature; prose or poetry, and the like Arabic books are enough to realize the objective you seek and abandon false stories and lewd poetry.

Briefly, the good material broadcast including the Qur'an, authentic Hadiths, wise statements and stories, and guiding books are sufficient for the learner of Arabic and religion to forsake trivial matters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Choosing books

The seventh question of Fatwa no. 4678

What are the available books, that you suggest, that a Muslim may depend on to know about religious issues? May Allah reward you with the best.

A: The basic principle a scholar should depend on to study religious matters are the evidences including the Book (Qur'an) and the authentic Sunnah reported from the Messenger of Allah (may peace be upon him), the Ijma` (consensus of scholars), and the other sources of legal evidence such as Qiyas (analogy) and presumption of continuity unless otherwise proven. As for a learner who is not qualified to examine the evidence and deduce judgments, he is required to delve into the books of well versed scholars to benefit from their knowledge. The most important of such books are Tafsir (exegesis of the meanings of the Qur'an) by Ibn Jarir Al-Tabary, Tafsir of Ibn Kathir, Tafsir of Al-Qurtuby, jurisprudential commentary of Ibn Al-`Araby, Fath Al-Bari, a commentary on Sahih Al-Bukhari by Ibn Hajar, the commentary of Al-Nawawy on Sahih Muslim, `Ardat Al-Ahwadhy, a commentary on Sunan of Al-Tirmidhy. A learner may also refer to the key sources of Hanafi Jurisprudence like Fath-ul-Qadir, the key sources of Shafi`i Jurisprudence like Al-Majmu`, a commentary on al-Muhazab of al-Shirazi by Al-Nawawy, the key sources of the Maliki Jurisprudence like Al-Kafi by Ibn `Abdul-Bar and Al-Muqademat by Ibn Rushd, the grandfather, and Bidayet Al-Mujtahid by Ibn Rushd, the grandson,

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and the key source of Hanbali Jurisprudence like the books of Al-Mughny, al-Kafi, and `Umdat al-Fiqh by Ibn Qudamah, and Zad Al-Ma`ad by Ibn Al-Qayim. As for books on creed, you may refer to Sharh Al-Tahawiyya by Ibn Abu Al-`Ezz, Al-`Aqida Al-wasityya by shaykh-ul-Islam Ibn Taymiyyah, Mukhtasar Al-Sawa`ek Al-Mursalah by Ibn Al-Qayim, and Fath Al-Majid sharh Kitab Al-Tawhid by shaykh `Abdul-Rahman ibn Hasan.

You should also seek the advice of the scholars you trust concerning the relevant books you may read and you should ask them about matters you do not fully understand.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 7932

Q 1: What is the most correct book of Fiqh (Islamic jurisprudence)?

A: Every human being, with the exception of the messengers and prophets regarding what they convey from Allah (Glorified and Exalted be He), may be correct or mistaken regardless of the high degree of Ijtihad (juristic effort to infer expert legal rulings) they might have reached. However, it is obligatory on learners to be knowledgeable of the Qur'an and Sunnah (whatever is reported from the Prophet) and to refer to the writings of the founders of Madh-habs (Schools of Jurisprudence) whenever necessary without being partial to a specific Madh-hab (School of Jurisprudence). This is necessary so as to obtain the required ruling along with its evidence as much as possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3934

Q: I seek to obtain knowledge and Iman (Faith) that please Allah (Exalted be He) and His Messenger (peace be upon him); what are your wise guidelines for me regarding reading islamic books that can help to correctly form the character of a Muslim? Your answer is very much needed especially nowadays when many doubtful matters and untrue issues are spread in the name of Din (religion)?

A: You have to focus on the Qur'an. You have to recite and contemplate it a great deal, for the Qur'an is the source of all goodness and is the greatest and most honorable Book. Then, you have to focus on the Sunnah (whatever is reported from the Prophet, peace be upon him). Regarding Tawhid (belief in the Oneness of Allah), you may read the book of Sharh Al-`Aqidah Al-Tahawiyyah by Ibn Abi Al-`Iz, Tat-hir Al-I`tiqad by Al-Sana`any, Al-Tawhid by Ibn Khuzaymah, Mukhtasar Al-Sawa`iq Al-Mursalah by Al-Musily, Kashf Al-Shubuhat and Al-Tawhid by Shaykh Muhammad ibn `Abdul-Wahhab, Fath-ul-Majid by the latter's grandson `Abdul-Rahman ibn Hasan, Al-`Aqidah Al-Wasitiyyah with its commentaries by Ibn Taymiyyah, and the two books of Al-Hamawiyyah and Al-Tadmuriyyah by Ibn Taymiyyah as well. Regarding Fiqh (Islamic jurisprudence), you may read the book of Al-Muhadhdhab by Abu Ishaq Al-Shirazy, Zad Al-Ma`ad and I`lam Al-Muwaqqi`in by Ibn Al-Qayyim

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Al-Jawziyyah, `Umdat Al-Fiqh by Al-Muwaffaq ibn Qudamah. Regarding the books of Hadith, you may read the book of Sahih Al-Bukhari, Sahih Muslim, Riyad Al-Salihin, Muntaqa Al-Akhbar, and Bulugh Al-Maram. Regarding the books of exhortations, you may read the book of Al-Da' Wal-Dawa' by Ibn Al-Qayyim Al-Jawziyyah which is called as well Al-Jawab Al-Kafi Liman Sa'ala `An Al-Dawa' Al-Shafi, Al-Adab Al-Shar`iyyah by Ibn Muflih, and Al-Wabil Al-Sayyib by Ibn Al-Qayyim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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reading and learning from books

The seventeenth question of Fatwa no. 6914

Q17: I read religious books that were written by scholars and I find that some scholars have different views on specific issues. One scholar's view may be totally different from another scholar and it may be an incorrect view. An example of this is the view of our brother shaykh Muhammad Nasir Al-Dayn Al-Albany who prohibits circular gold jewels for women. Some other scholars refuted this view.

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For me as a reader, is it permissible to read this scholar's books as he has different views as regards some religious issues? I may adopt his views without having an idea about other scholars' views. Some times, I am thrown into confusion and perplexity. I hope you will explain this to me.

A: If you are able to search, deduce, and compare the proofs of different scholars to reach the correct view, you may read any book by any writer. This will develop your mental faculties without fear of confusion or perplexity. If you are unable to do so, you may adopt the views of a trustworthy jurist who is learned and more adherent to the Qur'an and Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The best books

The fourth question of Fatwa no. 3534

Q 4: What are the best Islamic books for those who want to perfect their Iman (faith) and to meet Allah (Exalted be He) while He be pleased with them? There are many books and I often feel confused.

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A: You should study the Book of Allah (Glorified and Exalted be He) which contains guidance and light and the Sunnah of his Messenger (peace be upon him). You should also study the books of Tafsir (exegesis of the meanings of the Qur'an) and that of the science of Hadith with the help of specialized scholars. It is important that you act upon what you learn. Whoever acts upon what they learn will be granted the knowledge of things that they do not know. The following books are highly recommended: the Two Sahih (authentic) Books of Hadith (i.e., Al-Bukhari and Muslim), Bulugh Al-Maram, `Umdat Al-Hadith by `Abdul-Ghany ibn `Abdul-Wahid Al-Maqdisy, Muntaqa Al-Khbar and Zad Al-Ma`ad by Ibn Al-Qayyim, and Al-`Aqeedah Al-Wasittiyah by Shaykh Al-Islam Ibn Taymiyah (May Allah be merciful with them both) in addition to Al-Tawhid (Book of monotheism), Kashf Al-Shobuhat, and Fath Al-Majid.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19048

Q 2: Several years ago, I started reading the book "Fatawa Shaykh-ul-Islam" until I reached volume 15. Far be it for me to criticize this great scholar, but I found that it was characterized by repetition and prolixity, should I stop reading them? What is your advice for me?

A: We advise you to continue reading the compiled book of the Fatawa (Legal opinions issued by qualified Muslim Scholar) by Imam Ibn Taymiyyah

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(may Allah be merciful with him) and to have patience and seek Allah's Reward in doing so, for this book is a great and a very useful one, it comprises many questions and topics that provide benefit for people in their life and in the Hereafter. It is a comprehensive, academic encyclopedia including all branches of knowledge, such as `Aqidah (creed), Tawhid (belief in the Oneness of Allah/ monotheism), Fiqh (Islamic jurisprudence), Usul-ul-Fiqh (principles of Islamic jurisprudence), Hadith, Tafsir (explanation/ exegesis of the meanings of the Qur'an), in addition to astronomy, logic, arguments, sects and Madhahib (Schools of Jurisprudence), medicine, Arabic linguistics, geography, history, psychology, and many other branches of knowledge.

It is a great and significant book, by which Allah has revealed the truth and warded off many suspicions raised by some liars and many Bid`ahs (innovations in religion) introduced by some deviators. The author (may Allah be merciful with him) refuted such liars with both traditional and logical evidence. He refuted their claims by evidence existing in the essence of their Madh-hab, as he was more knowledgeable of their Madh-hab than they were. Therefore, he held them back, removed any doubts and supported the Salaf's (righteous predecessors) Madh-hab. He also clarified the truth of this Din (religion of Islam) and its `Aqidah, as he explained the consistency between sound logic and authentic tradition. All this comes with fine compilation and eloquent phrasing, classification and clarification. Hence, whoever reads this great book will Insha'a Allah (if Allah wills) be safe from any suspicions and delusions. They will also have brilliant intellect, sound opinion, and great knowledge that can give them and others confirmed benefits.

The repetition and prolixity in some issues in this book was not done in vain, but was intended for a certain benefit viewed by the author (may Allah be merciful with him), to give

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each issue its due consideration, to cover all its aspects and leave no room for objection or doubt, so that a novice knowledge seeker and a scholar can be able to acquire great benefit. Repetition may also be attributed to repeated questions. Shaykh-ul-Islam Ibn Taymiyyah might mention an issue in a chapter then repeat it in detail, or briefly in another chapter, as necessary, for this issue may have an indirect relationship with the chapter so he briefly mentions it, then states it in detail afterwards in its specified location, due to it having a direct relationship with the chapter previously mentioned.

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Useful books for women

The second question of Fatwa no. 16746

Q: what are the books a woman may read to increase her knowledge?

A: First of all, a Muslim man or woman has to give first priority to reciting, contemplating, and abiding by the Qur'an. After that a Muslim should know about the authentically reported Sunnah of the Messenger

(peace be upon him) from books such as `Umdat Al-Hadith by shaykh `Abdul-Ghany Al-Maqdisy. After that a Muslim may read books written by scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) especially the books on `Aqidah (creed) such as Al-Thalathatu-Usul, Al-Qawa`id Al-Arba`, Al-Tawhid, and Kashf Al-Shubuhat by Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him), and Fath Al-Majid by his grandson Shaykh `Abdul-Rahman ibn Hasan in addition to the books on women's specific rulings which women should read to learn their religious rulings.

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The book of Al-Jawahir

First question of Fatwa no. 9897

Q 1: Attached to my letter is a booklet called Al-Jawahir fi `Uqubat Ahl Al-Kaba'ir. I have read the entire booklet which quotes many Hadith and sayings that state the rewards and punishments such as the reward for Ruku` (bowing), Sujud (prostration), reciting Surah Al-Fatihah, and saying Subhana Rabiya Al-A`la i.e. "Glory be to Allah, the Most High" and Subhana Rabiya Al-`Azhim i.e. "Glory be to Allah, the All-Mighty" inside the Salah (Prayer). The foregoing example is in the middle of the eleventh page while there are so many other examples spread in various places of the booklet. My question is whether all that is mentioned in this booklet is considered

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authentic and reliable that you advise me to follow and use as a reference. May Allah guide us all to whatever He is pleased with.

A: the book of Al-Jawahir fi `Uqubat Ahl Al-Kaba'ir by Shaykh Zayn Al-Din Al-Milibary is not considered a reliable source with regard to rulings, distinguishing between major sins and minor ones, Du`a's (supplications), or Adhkar (invocations). We advise you to refer to the book of Bulugh Al-Maram by Ibn Hajar, its explanation Subul Al-Salam by Al-Sana`any, and Nayl Al-Awtar Sharh Muntaqa Al-Akhbar by Al-Shawkany regarding Hadith Al-Ahkam (Hadith containing legal rulings). Moreover, you may refer to the book of Al-Kalim Al-Tayyib by Ibn Taymiyyah, and Al-Adhkar by Al-Nawawy regarding Du`a's and Adhkar while we advise you to refer to the book of Al-Kaba'ir by Al-Dhahaby, and Al-Kaba'ir by Ibn Hajar Al-Haytamy to obtain reliable knowledge about major sins and their punishment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and third questions of Fatwa no. 12126

Q 2: is "Safwat Al-Tafasir" by Shaykh Muhammad 'Aly Al-Sabuny considered as an important reference on Tafsir (explanation/exegesis of the meanings of the Qur'an) or not?

A: This book is not suitable as a reference, due to criticized points of it which the scholars who commented on the work have clarified.

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Q 3: What are the useful books, other than the Qur'an, for those seeking Islamic knowledge, in tafsir (explanation of the meanings of the Qur'an), Hadith, Fiqh (Islamic jurisprudence) and the Arabic language? May Allah protect and support you. Amen.

A: The useful books in Tasfir include: Tafsir Ibn Jarir Al-Tabary, Tafsir Al-Baghawy and Tafsir Ibn Kathir. In Hadith: Fat-h Al-Bary by Ibn Hajar Al-`Asqalany, which is the explanation of the Sahih (authentic) Book of Al-Bukhari, and Sharh Al-Nawawy for Sahih Muslim. In Fiqh: Al-Majmu` by Al-Nawawy, the book of Al-Muhadhab by Al-Shirazy, Al-Mughny by Ibn Qudamah, and Al-Umm by Al-Shafi`y. In the Arabic language: Lisan Al-`Arab and Al-Qamus Al-Muhit by Al-Fayruzabady, and Gharib Al-Hadith by Ibn Al-Athir.

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reading books by the rafidah

The eleventh question of Fatwa no. 5401

Q 11: Is it permissible for us to study the religious books that are

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published by Dar Al-Tawhid in the Republic of Iran?

A: We advise you not to read the religious books published in Iran, as they include Bid'ah (innovation in religion), Shirk (associating others with Allah in His Divinity or worship), and curse the Sahabah (Companions of the Prophet). We advise instead that you read the Qur'an frequently, contemplate on its meanings, and apply it. We also advise you to read many reliable books of Tafsir (explanation/exegesis of the meanings of the Qur'an), such as by Imam Ibn Jarir Al-Tabary, Imam Al-Qurtuby, and Hafizh Ibn Kathir. You should also read Hadith books, such as the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Imam Muslim), the Four Sunan (Hadith compilations classified by jurisprudential themes by Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah), "Al-Muwatta'" by Imam Malik, and the Musnads (Hadith compilations), such as "Musnad (Hadith compilation of) Imam Ahmad". Books on Tawhid (belief in the Oneness of Allah/ monotheism), such as "Fath-ul-Majid" by Shaykh 'Abdul-Rahman ibn Hasan, the books of Shaykh Al-Islam Ibn Taymiyyah, the most concise and beneficial book among them: "Al-'Aqidah Al-Wassatiyyah", and the books by his student Ibn Al-Qayyim and Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body). We warn you against the books written by those who practice Bid'ah (innovation in religion), such as the Shi'ah (Shi'ites) and others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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misguiding books

The third question of Fatwa no. 4805

Q 3: We often hear about some books such as, Ibn Sina (Avicenna), Abu Ma`shar Al-Falaky, Shumus Al-Anwar, and Al-Rahmah, and so on, do these books have an origin? Is believing in exorcizing Jinn, Al-`Aza'im (recitations of supplications over a sick person seeking healing), writing hirz (verses of guarding and refuge), and the like true? If it is true, is it permissible for a person to practice this as a profession and use these books to tell people that they will be sick on such and such day, at such and such time or if they come near water, at a certain time, when the wind blows, or when there is dew, and so on? If this is true, is it permissible for this person to use this book and practice this as a profession and take people's wealth unlawfully?

A: It is not permissible to act according to what is stated in these books which includes charlatanism and using Jinn. Moreover, it is not permissible to believe in whatever is stated in them as they include matters of Shirk (associating others with Allah in His Divinity or worship), Bid`ah (innovation in religion), superstitions, and false claims of knowing the Ghayb (Unseen). Knowledge of the Ghayb is attributed to Allah (Exalted be He) Alone and no one has knowledge of it except Him (Glorified be He). However, He might inform whoever He likes among His Messengers. It is better for you to avoid such books.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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learning Foreign languages

The third question of Fatwa no. 4967

Q 3: Is it Haram (prohibited) or Halal (lawful) to learn the English language?

A: If there is a religious or worldly need for learning the English language or other foreign languages, there is no harm in learning it. However, if there is no such need, it is Makruh (reprehensible) to learn it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The sixth question of Fatwa no. 8864

Q 6: Is it Haram (prohibited) or Halal (lawful) to learn and study foreign languages, such as English, German and others, although they are the languages of Christians, in order to be able to deal with them in work, travel, treatment and other

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worldly issues?

A: It is permissible to learn languages other than the Arabic language for the purpose of Da`wah (calling to Islam), which might bring benefit or repel harm. It might also be Wajib (obligatory) according to the different circumstances, times, places, people and intentions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Studying man-made laws

The third question of Fatwa no. 6901

Q 3: What is the ruling on studying man-made laws and trying to apply them while acknowledging that the Shari`ah is better and superior? What is the ruling on teaching man-made laws, philosophy, logic, and psychology? It should be noted that these sciences include a great deal of falsehood, such as their questioning the Essence of Allah, His Attributes, Names, Lawfulness and unlawfulness. They also include the study of Communism, Existentialism and Liberalism. What is the ruling on those who teach and learn these subjects? Especially that these subjects are in the general curriculums all over the state and the teachers and students do not study religious knowledge. In fact they are ordinary Muslim people who if

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exposed to doubts, may doubt religious tenets. If they are advised to leave all that, they would say: What can we do? We obtain our living from it, or we are simply seeking knowledge.

A: It is not permissible to study man-made laws to apply them as long as they are against the Shari`ah. However, it is permissible to study them in order to expose that they are inappropriate and deviated from the Truth on one hand, and to manifest the aspects of justice, uprightness and righteousness in Islam and its appropriateness for the interests of mankind. Therefore, it is not permissible for a Muslim to study philosophy, man-made laws and the like if they are unable to distinguish the right from the wrong lest they should deviate from the Straight Path of Allah (Exalted be He). It is permissible for those who are able to study and digest these sciences, of course after studying the Qur'an and Sunnah, to study them with the intention of distinguishing between the right and wrong in them as long as this will not distract them from the more important purpose of the Shari`ah. Accordingly, it should be known that it is not permissible to make these sciences a general field of study in our schools and educational institutions. In fact, they should be studied by qualified specialized Muslims who take it as an Islamic duty to defend the Truth and refute falsehood.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The twenty third question of Fatwa no. 18612

Q 23: what is the ruling on studying man-made laws and working as a judge according to those laws? What is the ruling on working as a lawyer, defending the accused people in the courts which apply man-made laws and taking fees in return for this?

A: First, if a person who studies man-made laws has intellectual strength by which they are able to differentiate between truth and falsehood, and Islamic immunity by which they are safe from deviation from the truth and infatuation with falsehood; intends by this study to compare between the rulings of Islam and those of man-made laws in order to reveal the advantages of the former and their comprehensiveness for all that people need in their life and religion; to support the truth and invalidate falsehood; and reply to those who are infatuated by man-made laws and think that they are comprehensive, only under such conditions, it is permissible to study them. Otherwise, it is impermissible. A person should suffice with studying the Islamic laws derived from the Qur'an and authentically established through the Sunnah of the Messenger of Allah (peace be upon him), according to the way of the scholars of Islam and the Salaf (righteous predecessors) of the Ummah (nation).

Second, it is impermissible for a Muslim to work as a judge except in Shar`y (Islamic legal) courts which apply the Shari`ah (Islamic law) of Allah in all cases.

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Third, if working as a lawyer or prosecutor is a means to support the truth, invalidate falsehood, return the rights to their rightful owners and help the oppressed, it is permissible, as it is a form of cooperation in righteousness and piety. It is also permissible to take fees in return for it. Otherwise, it is impermissible, as it shall be a form of cooperation in sin and transgression. Allah says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

traveling to study and living with the non-Muslims

The first and second questions of Fatwa no. 2358

Q 1: Is it permissible to go to America to study?

A: It is not permissible to obtain knowledge except from trustworthy and qualified people, especially the knowledge of Islam and Arabic. This knowledge is available –praise be to Allah– in Muslim countries, so it is not permissible to go to non-Muslim countries

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to study these subjects. However, it is permissible to travel for the purpose of studying if one can not manage to learn from Muslims in Muslim countries. This is so regarding worldly subjects such as medicine, engineering, and so on, and if trustworthy specialists can not be brought to Muslim countries to teach Muslim students and your nation is in need of these sciences, so that after graduating, the specialists can serve any need that exists. If so, there will be no need to bring in non-Muslim specialists to stay in the country. You may go to such countries as long as you have a solid grounding in your religion and Islamic culture and there is no fear that you will succumb to Fitnah (temptation) during your time of studying in non-Muslim lands and the period of time which you will spend among them. If this is the case, it is permissible for you to go and study in the lands of Kufr; America and other countries are the same in this regard.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: Is it permissible to live with American families to practice the English language?

A: It is better for a Muslim to live with Muslims, as living with Kafirs (non-Muslims) might lead to Fitnah (temptation) and neglecting the Islamic duties and supererogatory forms of goodness. A Muslim should stay away from them as much as possible, to protect their religion and their morals. If they are obliged to live with a strange family, it should be a Muslim family. They should also beware of Khulwah (being alone with a member of the opposite sex) with women who are non-Mahrams (not a spouse or an unmarriageable relative). It is impermissible to

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live with Kafir families which include both men and women, or women only, as it is known that their women do not wear modest clothes and do not guard their chastity. This leads to great Fitnah and immorality.

The need to practice a language, whether with American families or others, does not justify living with those families. They can practice the language through studying and having conversations with their colleagues, without having to live with Kafir families.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 8152

Q 6: Some overseas students have to study theories that are replete with foreign philosophies and false ideas. A Muslim who is firmly established in their 'Aqidah (creed) and genuine Islamic culture finds these type of studies a waste of time and far from the Truth. Some of these philosophies find their source in atheistic theories, such as the theories of Darwin, Aristotle, Durkheim, and others. These theories may not affect a Muslim student during the discussions between the lecturer and students, but in their thesis for their Masters degree, for example, they may draw their conclusions from some of them or refer to them, and they may or may not refute them.

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Is it permissible for a Muslim to study this branch of knowledge or are they obligated to avoid it and substitute it with another field of knowledge in their home country, for example? May a Muslim continue to study these ideas with the intention to just get the degree only, and so they can later refute them with evidence, expose their ignorance, and educate Muslims to discard these ideas for what is correct and beneficial in Islamic studies? Please advise us and may Allah reward you with the best.

A: If the person in question is strong in their Din (religion), knows the evidence that they can use to support the Truth and disprove doubts, they or their country need to study this specialty, and they are safe from Fitnah (temptation) during their studies in these countries, they are permitted to continue their studies, otherwise, it is Haram (prohibited) for them to continue. As for referring to the doubtful ideas that people of falsehood rely on, this is not permissible, unless they are quoted along with what refutes them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

sending children to the schools of non-Muslims

The eighth question of Fatwa no. 4172

Q 8: What is the ruling on a Muslim man who sends his son or daughter to a French or English school that does not conform with Islamic teachings? His purpose is that his children may have a better future.

A: It is obligatory upon a father to bring up his children, males and females, according to Islamic teachings. The children are an Amanah (trust) for which the father will be held accountable on the Day of Resurrection. He is not allowed to send them to the schools of non-Muslims lest they are affected by Fitnah (trial) and their `Aqidah (creed) and morals are spoiled. He should be aware of the fact that the future is controlled by Allah (Glorified and Exalted be He) who says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa no. 14091

Q 2: I am a student in a higher secondary school where I live with some Christian students from Southern Sudan. Occasionally I hear them saying some offensive things about Islam; what should I do?

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A: You have to study at an Islamic school and you are not permitted to reside with non-Muslims. However, if your current schoolmates do any offence; do not return the same kind of comments to them. Rather, advise them and call them to goodness in a way that is best for it may be that Allah (Exalted be He) guides them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Women's education

The first question of Fatwa No. (9019)

Q 1: What is the Islamic ruling on women's education?

A: Women may be educated in Islamic and family duties they are entrusted with so that they may fulfill them as properly as may be approved by Shari`ah (Islamic Law). However, staying away from trial spots and most likely suspicious places must be taken into consideration.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9430

Q: I have a cousin whose father did not permit her to join school. Then he died when she was eight years old. People used to say that I should permit her to join school. What is the ruling in this case? Is it permissible to let her join school even though her father was not satisfied with that?

A: If the reality is as you have mentioned, it is permissible to let this girl join school where she can learn her religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first, second and third questions of Fatwa no. 6574

Q 1: can I continue studying after marriage?

Q 2: What is the ruling of Shari`ah in going out, whether to go to college or anywhere else?

Q 3: How can I reply to those who blame me if I stay at home?

A: It is you who should decide whether to continue studying or not, as you know yourself best and your ability to face the expected results of continuing or quitting your study.

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However, you cannot continue your study without your husband's permission, unless it is stipulated in the marriage contract.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 5866

Q 2: What is the ruling on girls joining the all-female housing complexes on university campus?

A: If the reality is as mentioned and the university residence halls are all-female, their joining them is unobjectionable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 4263

Q 5: what is the ruling on allowing women to study until they finish their studies?

A: It is permissible for a man to let his daughters go to school to learn useful branches of knowledge, until they finish their studies, while keeping them away from all causes of Fitnah (temptation).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The seventh question of Fatwa no. 9881

Q 7: A Muslim woman was asked to go to the Masjid (mosque) to teach women Fiqh (Islamic jurisprudence), Tajwid (art of Qur'anic recitation) and other sciences of the Qur'an. She refused under the pretext that practicing Da`wah (calling to Islam) at home to a small number of people is better than practicing Da`wah to a great number at the Masjid. She said that this matter was not done by early Muslim women. Moreover, the Prophet (peace be upon him) did not ask them to do so though Muslim women were in need for it. He left this matter to men as they are more competent to do this. Moreover, there is no temptation in men's going out for Da`wah. Is this saying valid? which is better; to call to Allah and to teach a small number of people at home or to go to the Masjid to teach a great number?

A: Practicing teaching at home is better than going out to the Masjid as it is safer and further away from temptation. Moreover, it agrees with the way followed by the righteous predecessors.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

men teaching girls.

Fatwa no. 13947

Praise be to Allah alone. Peace be upon the last Prophet.

The Permanent Committee for Scholarly Researches and Ifta' have leafed through the issue submitted to his Eminence; the general chairman, by the director of King Sa`ud University which was referred to the Committee from the General Secretariat of the Council of Senior Scholars no. (432) in 25/ 5/ 1411 AH. His Eminence asked a question which states:

Your Eminence knows that the University of King Sa`ud includes the largest number of female students compared to other universities in the Kingdom. It includes more than 11,000 female students because it was badly needed in this country to give female students the chance to complete their education, as well as the great importance of educating Muslim women to meet the needs of this country regarding the professions needed by women and to dispense with them rather than the phenomenon of having foreign maids to avoid the negative consequences that resulted from that. Moreover, it is necessary to provide education to the Saudi female students inside the Kingdom and not to let them travel abroad to study in a different environment that is far from their belief, customs and cultures. Our concern to secure the curriculum of the university and our desire to complete its affairs in the course of the eternal Islamic view for man and its arrangement in all worldly affairs. So it is necessary to coordinate with

your Eminence regarding some problems which the university is facing in teaching female students scientific and medical curriculum, post graduate studies, and other subjects which are difficult to explain through the television circuit where lectures depend on live experiments that are difficult to explain through television such as anatomy. Moreover, there are other downsides which resulted from teaching through television. For example, operating problems where transmission are interrupted or distracted which affect academic lectures and cause lectures to overlap. From these effects, female students disturb one another during these kinds of lectures, not paying much attention to the lecturer, and the difficulty of controlling the class especially for female supervisors who are few in the university. Besides there are other huge expenses that are spent for establishing the transmission and sites because of the great number of female students. There are many troubles regarding maintenance, the difficulty of obtaining qualified technicians with high salaries, or contracting maintenance companies at expensive prices which cost the university a lot of money. All this dilemma is originated because of the low number of female teaching staff, for most of them can not come to the Kingdom on time. Moreover, there is absolutely no confidence in those who are brought here from abroad,

specially foreigners whose religion, morals, and habits are different from ours in this secure country. That necessitates that we double our efforts to graduate

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qualified Saudi females who may serve as teaching staff to handle the process of teaching female students in the future. In order to reach this stage, with the will of Allah, in a short time, we have to pave the way by reconsidering the teaching of female students according to Shari`ah whether at the under-graduate stage or post-graduate studies. You know that our religion is singled out from other legislation with ease which is represented in the saying of Allah (Exalted be He): (So keep your duty to Allâh and fear Him as much as you can) We present to you this problem and we would like to hear your legal opinion regarding men teaching girls (in case of necessity where no female staff are available) directly provided that those female students shall be wearing their full Hijab (head covering to the waist) or Niqab (veil) where only their eyes will appear for the sake of following the explanation written on the board. Also, they are at the end of the rows as happens in religious lectures in Masjids (mosques) and sufficient caution is taken to choose honest members of the teaching staff and the female students are monitored strictly and closely to make sure that they maintain Hijab and decency. We will punish those who violate these regulations by depriving them from sitting for tests or exiling them from the university if they frequently violate the regulations along with other measures which will be later discussed after applying this system.

We believe that your Eminence will empathize with us in the problem which we are facing concerning

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female education in the university of King Sa`ud. We are also sure of your care for the public interest of this nation; men and women. From this point, we present to Your Eminence this idea, hoping that you will have a look and advise us with the answer that may bring about good and benefit for the cause of Allah (Exalted be He). We ask Allah to help and guide you to the best in the world and in the Hereafter. He is All-Hearing, All-Responding. Peace be upon you.

After studying the case, the Committee answered with the following: It is not permissible for men to teach girls directly because of the great danger it entails and its negative consequences.

May Allah grant us success! May peace and blessings be upon our prophet Muhammad, his family, and Companions!

Permanent Committee for Scientific Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13814

Q: My daughter has stopped studying at university on the pretext that it is prohibited to be part of a mixed system of education. We suggest that she may study medicine in a faculty specified for women in the same city where she lives. She will be brought home in the family car with her father and brother. However, she refuses on the pretext of the possibility of having a male teacher in that faculty which is also a form of unlawful mixing. I would like you to explain things to us. Should a Muslim girl abandon study in the faculty of medicine, which is a humanitarian branch of knowledge, and leave it for non-Muslim women to excel in, only on the pretext of the necessity of women staying at home as she claims? Should a Muslim girl abandon any type of social work within

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the family with relatives to rule out any possibility of meeting strange men? Should a Muslim girl give up visiting close relatives or foreigners? Should she refuse socializing with others, maintaining ties of kinship, offering condolences for the family of deceased acquaintances, congratulating them on their marriage, or for having a newborn baby? Should she do all this on the pretext of people having abandoned the true Islamic teachings? Do the teachings of Islam impose on women to lead such a marginal life? Suppose she married, who would help her children and manage her house? If she is illiterate, who would teach her children and help them with their studies and acquiring knowledge? If she stays at home and does not go out, who would do all this? I would not accept that my daughter commits a sin especially that I have brought her up on piety and faithfulness. All I want is for both of us to know the Truth. Perhaps she is right, in which case I have to accept her view. However, she may be wrong; in which case I have to clarify the matter for her through your reply that explains what she has to do in her life to be a useful person who serves her religion and society. May Allah reward you best!

A: It is not permissible for a Muslim girl to go either to educational institutions that deliver mixed education nor to single sex schools where male teachers may teach her. This may lead to temptation and undesirable consequences.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

men working in a girls' school

The fourth question of Fatwa no. 9019

Q 4: What is the Islamic ruling on a male teacher working in a girls' secondary school?

A: This is not permissible, because it might expose both the teacher and the students to Fitnah (temptation).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16184

Q: His Excellency the Ambassador of the Kingdom of Saudi Arabia in America invited the private sector to help in giving donations to the Saudi students who study at their own expense. these private companies included banks which deal in Riba (usury). Is it permissible for students to take study loans offered by these banks?

A: If it is known that this money comes from Riba, whether through a bank or otherwise, it is impermissible to accept it or make use of it, because dealing in Riba is prohibited in the Qur'an and the Sunnah. Allah says,

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﴾O you who believe! Eat not Ribâ (usury)﴿ (Surah Al-`Imran, 3: 130). ﴾The Messenger of Allah (peace be upon him) cursed the person who takes Riba, its payer, its two witnesses and its scribe.﴿ However, if it is not known that this money comes from Riba, i.e. whether its owner deals in Riba or other forms of lawful transactions, it is Halal (lawful) to take it.

And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7018

Q 2: The question deals with the women who want to learn English in a certain institute that teaches English. We agreed with the institute director to assign a female instructor to teach them English in a classroom for women only inside the university. Moreover, we requested from the director to let female instructors teach our wives in their houses. This request is approved by him but disapproved by the educational attaché. We wish your Eminence to give a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard, may Allah grant you success!

A: If the reality is as you have mentioned, that they learn in a special classroom for women located

in one of the university buildings; which helps avoid mixing with men, there will be no harm.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 647

Q: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question presented by the principal of girls' education to the chairman of the Departments of Scholarly Research, Ifta', Daw'ah, and Guidance, which was referred to it from the General Secretariat, ref. no. 18/2, dated 10/1/94. It reads as follows: "In the Kingdom of Saudi Arabia some companies and organizations hire Christians who want to send their daughters to the government schools. I hope that your respectable department will study the possibility of accepting these girls, with the aim of inviting them to Islam through education, as this is one of the best ways to convey the Da'wah (call to Islam). The problem that we faced in respect of Da'wah in the past, was the persistent refusal to accept Christians in Muslim schools. However, as we are enjoined to convey Islam and call to it all human beings, we hope that Allah will help us realize this through the medium of education, bearing in mind that the curriculums include

teaching the Qur'an and its Tafsir (explanation/exegesis of the meanings of the Qur'an).

I hope to receive your answer to my letter as soon as possible."

After the committee studied the question, it answered as follows:

A: It is a well-established religious matter that it is obligatory on Muslims, especially the scholars and rulers, to convey the Islamic Shari'ah (Islamic law) - its fundamental as well as subsidiary matters - to all people, regardless of whether they are Muslims or Kafirs (disbelievers). Everyone should do this according to the ability, authority, knowledge and word power that Allah has granted them, in the best way. The Prophet (peace be upon him) conveyed the Din (religion) in different ways, according to circumstances and what the need demanded. He wrote to kings inviting them and their people to Islam; he went himself to the tribes and the meeting places of the Kafirs to call them to the Islamic Shari'ah; he guided the delegations of Mushrikin (those who associate others with Allah in His Divinity or worship) to Tawhid (belief in the Oneness of Allah/monotheism) and the religious rulings they needed to know; and he taught the details of the Din to the believers and the various delegations attending his gatherings. He also sent Du'ah (callers to Islam) and governors to many destinations to convey the call to Tawhid, disseminate the principles of Islam, and to carry out the legal judgments in the correct manners in the places they were sent to.

There is no doubt that studying in Islamic schools, which have curriculums that include the teaching of Islam, its foundations and subsidiary matters, and other necessary relevant subjects, such as the Arabic language, is one of the best ways of calling people to Allah,

conveying His Law, and disseminating the principles of Islam. Therefore, we think that you should accept those who apply to the principal for girls' education from among the Christians or others, to

educate their daughters in the girls' schools under the auspices of the principal. Additional enquiries should be made and supervision given to the girls that are accepted, to avoid any Fitnah (trial) that may result from the mixing, and an agreement should be made that they will observe the Islamic etiquettes in the school, in terms of being dressed modestly and other related matters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

men teaching women without there being a screen between them

Fatwa no. 17929

All praise be to Allah Alone, and peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter which was sent to his Eminence, the General Mufti, from the questioners, Chairman and Members of Association of Islamic law at the Faculty of Shari`ah and Islamic Studies

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at the university of Kuwait. This letter was transferred to the Committee by the Secretariat-General of the Council of Senior Scholars under the number 1202 in 11/03/1416 A. H. The questioners asked the following question: Is it permissible that a male teacher teaches female students without there being a screen between them so that they see each other? It may be important to mention that mostly the teacher does not see their faces as they wear the face veil.

Is it permissible that a female student attends the office of her male teacher and the latter talks with her without there being a screen between them but mostly without seeing her face? Is it permissible that such a student takes a seat inside the office of a male teacher speaking with him about the field of study and so on, while no Mahram (spouse or unmarriageable relative) accompanies her or she is accompanied by one of her female schoolmates and the teacher explains the lesson to them or answers their questions which are related to lectures and so on? It may be worthy to mention that the foregoing can be done by phone and that some of the teachers are still in their youth or have just started their old age while the female students are mostly in the beginning of their youth.

After the Committee had studied the question it answered as follows:

First, intermixing of men and women in schools or any other places is considered a great Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and a great evil with regard to the affairs of both Din (religion) and the world. Thus, it is not permissible for women to study or work in a place which intermixes men and women. Similarly, their guardians should not allow them to do so.

Second, it is neither permissible for men to teach unveiled women nor to teach women wearing Shar`y (Islamically acceptable) veil in privacy. By the way, all of the body of a woman is `Awrah (parts of the body that must be covered) as far as a non-Mahram (not a spouse or an unmarriageable relative) is concerned. As for covering the head and showing the face, this is not full Hijab (veil).

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Third, it is permissible for a man to teach women from behind a screen in female schools where there is no intermixing of male and female students or male and female teachers.

If female students need to ask their male teacher about something, this should be done through closed communication networks, which are renowned and available, or via phones, however, such students should be careful not to soften their speech.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 18074

Q 8: We have many Muslim Circassians here, and they practice many Bid`ahs (innovations in religion). Praise be to Allah, we were allowed to teach them the matters of religion. Is it permissible to teach the girls, especially the adults? What are the conditions for doing so? Can we disregard some Bid`ahs, and advise them to quit them gradually?

A: It is impermissible for a man to teach a woman while she is not wearing the Hijab (veil)

or in Khulwah (being alone with a member of the opposite sex), even if she is wearing the Hijab. A woman should cover completely in front of an Ajnaby (man lawful for the woman to marry). As for covering the head and revealing the face, this is not complete Hijab. However, there is no harm in teaching a woman from behind a barrier in schools dedicated for women, where there is no mixing between boys and girls, or between male teachers and female students.

You can teach women according to these Shar`y (Islamically lawful) rules, and you shall be greatly rewarded, as teaching people religion and warning them about Bid`ahs and superstitions is one of the best deeds. Whoever guides people to any form of goodness will be rewarded as much as its doer, without it affecting their reward. This is established in the Sahih (authentic) Sunnah. It is reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (If anyone calls others to follow right guidance, their reward will be equivalent to those who follow them (in righteousness) without their reward being diminished in any respect; if anyone invites others to follow error, their sin will be equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any respect.) Narrated by Muslim.

It is impermissible for you to disregard Bid`ahs or falsely compliment their doers, but you should advise them wisely and use good preaching,

not severity. You should follow the best suitable way you see for Da`wah (calling to Islam) to reach them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Male and female teachers sitting together

The second and third questions of Fatwa no. 7584

Q 2: We have many bad habits here in Algeria, such as men mixing with women which leads to the spread of corruption and bad morals. How can we follow up our education as we are wearing Hijab (veil)? The atmosphere here is filled with dirtiness and lust. Should we stay at home as is being said to us?

A: A Muslim woman can leave her home while wearing Hijab without wearing perfume, showing her ornament or tottering in her walk for the sake of performing Salah (Prayer), teaching, learning what she is in need of and visiting her Mahrams (spouse or unmarriageable relatives), neighbor or fellow women. She is permitted to do so as long as she fears no temptation or transgression from any fool. Otherwise, she has to stay at home.

Q 3: Is it impermissible for teachers, men and women, to sit together at school even though the goal for doing so is noble and there are no bad intentions or devilish whispers?

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A: Women used to sit behind men when they went out for Salah in the Masjids (mosques) or Musalla (a place for Prayer) for performing Salat-ul-`Eid (the Festival Prayer) during the lifetime of the Prophet (peace be upon him). They used to form rows behind men in Salah. Moreover, if the Prophet (peace be upon him) doubted that women did not hear him while delivering Khutbah (sermon) of `Eid, he used to go to them to admonish them after finishing his Khutbah. Moreover, women at that time were more righteous than women these days. The whole society was more righteous and further away from corruption than our time. Women whether teachers or not should not mix with men and should have a separate group away from them if they want to follow the example of righteous Companions of the Prophet (peace be upon him) from among women. Doing so will be useful for blocking the avenues of corruption and temptation even though intentions are pure and the goal for mixing with men is noble.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17128

Q 1: My wife and I are religiously committed - praise be to Allah. I am also a seeker of knowledge and ask Allah (Exalted be He) to grant me sincerity in intention and action. We are from Egypt and reside in Al-Ahsa'. My term of employment expires at the end of the year, and we shall return soon to Egypt. My wife and I are teachers, but I am very anxious about a problem with my wife's work. Women mixing with men is allowed in our country.

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Although there are specific schools for girls and others for boys, the teachers are chosen from both genders. The problem is that the female teachers are not assigned to the girls' classes. On the other hand, thanks to Allah (Exalted be He), the Da`wah (calling to Islam) that targets women is spreading rapidly; there is a remarkable increase in the number of religiously committed women who are still in need of guidance. Shall I allow my wife who wears the Islamic Hijab (veil) and is keen not to deal with men, to work in girls' schools for the sake of Da`wah? These schools help women to avoid mixing with men as they have a separate room for women where they can stay during the times when they are not teaching. Or shall I let her stay at home and leave this career to other women whose appearance goes against Shari`ah and can be a bad example for girls to follow? Would you please help me in this regard; should she stay at home or may she go out to work and perform Da`wah? The female sector represents a great percentage in a country like Egypt.

A: If the case is as you have mentioned that men and women are mixing in the school, a woman is not allowed to teach in this school. This work may lead her to mix with men which is forbidden in the Purified Shar` (Law). It was established that mixing and Khulwah (being alone with a member of the opposite sex) include evil, and

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whoever fears Allah (Exalted be He) and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8863

Q 2: What is your opinion on attending medical seminars, bearing in mind that such seminars are very important for female doctors so that they may know the latest medical discoveries and that sometimes female doctors have to deliver lectures before male doctors?

A: Attending medical seminars is very important for both male and female doctors. However, there has to be no free mixing of the sexes in such seminars so as to avoid mutual attraction and thus avert immorality. Anyway, both the medical benefit and avoiding free mixing of the sexes can be maintained through holding male-specific as well as female-specific seminars. Shortcomings resulting from doing so may be redressed through publishing the minutes of both sexes specific seminars and composing treatises and articles to be published through different mass media. As such, benefits may be reaped while the society will be safe from the harmful effects of free mixing of the sexes.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

mixed Education

Fatwa no. 6758

All praise is due to Allah, and peace and blessings be upon His Messenger, his family and Companions. To commence:

The Permanent Committee for Scholarly Research and Ifta' has read the request for Fatwa submitted by Jam`iat Al-Shari`ah Wal-Dirasat Al-Islamiyyah (Faculty of Shari`ah and Islamic Studies), University of Kuwait to his Eminence, the President of the Committee No. 269 in 8/2/1404 A.H., which states:

With regard to the suffering which students of the University of Kuwait face owing to co-education, especially as some girls wear indecent clothes, some scholars are still of the opinion that co-education is permissible. Their evidence is that men and women mix when performing Tawaf for Hajj or `Umrah (lesser pilgrimage). It should be noted that Zina (adultery) is common among the students who violate Islamic rulings in the name of freedom. They go on journeys where boys and girls sit in seclusion.

The university has become a platform for the latest fashions, make-up and hairstyles. It should be mentioned that many students are unmarried.

Therefore, we ask you to issue a Fatwa and clarify what is right from what is wrong and guide us to that which is right. We hope you will give us a detailed answer for our questions which will be printed and distributed to the students. The questions are as follows: What is the ruling on mixed education substantiated with evidence and your reply to those who say that it is permissible relying on the fact that men and women mix during Tawaf? Who is responsible for the sin of the spread of free-mixing in the university? It should be noted that we reproach co-education and if we leave the university, corrupt will greatly increase. Can the need for abstracting buildings, saving expenditure in addition to the lack of teachers, equipment and labs be a pretext for the permissibility of co-education to save the expenses on facilities and teachers?

The Committee reply comes as follows:

First, mixing between males and females in education is unlawful and an abominable act because it leads to temptation and corruption and is likely to lead to prohibited matters. Its evil consequences such as temptation and corruption is hard evidence that it should be prohibited.

There a significant difference between mixing in education and mixing during Tawaf. During the lifetime of the Prophet (peace be upon him), women used to perform Tawaf behind men.

They used to wear their veils without mixing and without direct contact. The same was the case when they went to the Musalla (a place for Prayer) for Salat-ul-`Eid (the Festival Prayer). After

delivering the Khutbah (sermon) of Salat-ul-`Eid for men, the Prophet (peace be upon him) used to give sermons to the women. So, there was no mixing between men and women at all. Likewise, when women went to offer Salah (Prayer) in the Masjid (mosque), they used to cover themselves well with their garments and pray behind the men in rows that were far from the men's rows. May Allah help the officials in charge of education in Muslim countries to bring co-education to an end! May Allah set their conditions right; He is the All-Hearing and Answerer of Supplication!

Second, rulers and scholars are responsible for co-education, as they give Fatwas and they should execute them. Also, they are the woman's guardian. It is authentically reported that the Prophet (peace be upon him) said: ﴾All of you are guardians and are responsible for your charges, The Imam (ruler) is the guardian of his charges and is responsible for them and the man is the guardian of his family and is responsible for them and the woman is the guardian of her husband's house...﴿ Related by Al-Bukhari and Muslim.

Third, the need to reduce expenditure on facilities, equipment and teachers does not make it permissible to allow co-education. Education is obligatory if it is within the scope of capability. Some co-ordination would solve many problems. Women's wearing according to the legal code of dress in Islam would bring many aspects of temptation to an end. Finally, whoever intends to do good and follow the Shari`ah, Allah will make things easy for him,

and guide him to the Straight Path as Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿ To His saying: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

male and female students studying in the same class and isolating females at the end of the class

Fatwa no. 13758

All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions, to commence:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to His Eminence, the President by the Vice Dean of Library Affairs in Dammam which was referred to the Committee from the Council of Senior Scholars, No. 105 on 12/3/1411 A.H. Following is

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the wordings of the questioner:

Your Eminence, I am a member of the teaching staff at the Faculty of Education, King Faysal University. At present, I am conducting a research on the materials used in teaching female students in the university and the problems they face. Since, the university cannot provide special buildings and equipment for male and female students and the shortage of female members of the teaching staff, it has used the Closed Circuit Television (CCTV) system to audio-visual transmit the lectures to female students inside the university. However, this is an expensive teaching method. In addition, it has many negative effects on the performance and efficiency of the teacher on one hand, and the educational achievement of the female students on the other hand. Since we are searching for alternative methods that comply with our traditions and the teachings of Islam and at the same time within the available means, I would like your Eminence to answer and show the ruling of Shari`ah on the following two questions:

1- What is the legal ruling concerning the presence of the professor with female students directly - without a barrier - in the hall while giving his lecture provided that the female students wear the Islamic dress and Hijab (veil); taking into consideration that there is no Khulwah (being alone with a member of the opposite sex) as there is more than one student in the hall?

2- What is the legal ruling concerning teaching male and female students together in one hall provided that the female students wear the Islamic dress and Hijab (veil)

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and have a barrier or front desks specified for male students and an entry and exit specified for female students?

I hope your Excellency would reply to my letter as soon as possible at the mentioned address. May Allah protect and guard you!

After studying the matter, the Committee states: This is not permissible because it may lead

to a great evil and make all students subject to Fitnah (trial).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

youngsters' mixing in studying and swimming

The first question of Fatwa no. 2922

Q 1: Governmental schools here in Britain are mixed, where boys and girls study together, they are also forced to swim together in the same pool, girls swim naked or semi- naked. Some scholars have issued legal opinions that there is no harm in this if the girls are young. What is the opinion of your Eminence in this regard? What is the Islamic dress code for young girls? At what age should a girl wear Hijab (veil)?

A: The mingling of boys and girls in studying is Haram (prohibited). The same applies to

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showering and swimming while naked (or semi naked) in a swimming pool, whether they are young or old, for the Fitnah (sedition) occurring due to this, and for seeing each others' `Awrah (private parts of the body that must be covered in public), this is also considered a means to mischief and evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 5315

Q 4: You have issued a Fatwa concerning women's work in places where men and women mix. Is it permissible for girls to study in mixed schools?

A: The reasoning behind preventing mixing between men and women is the fear of temptation. It may also lead to committing adultery, violating the prohibitions appointed by Allah and spreading mischief in the community. These things are more probable in mixed educational systems than anywhere else. Therefore, mixed education is prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 9174

Q 9: My daughter recently finished primary education and I have now taken her out of school, because the schools here are coeducational, i.e. mixing between the boys and girls. Have I committed a sin in taking her out of school?

A: If the situation is as you mentioned, you have not committed a sin, in fact you will be rewarded. That is obligatory on you to protect her from Fitnah (temptation).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 16114

Q 3: I am studying in a mixed secondary school where there is no useful knowledge, given that all secondary schools are like this. Is it permissible for me to continue studying under such circumstances, or should I quit studying? what is the ruling on studying for girls at this age?

A: Studying Shar`y (Islamically lawful) branches of knowledge and other useful things for a woman is permissible if it does not lead to anything prohibited. However, it is impermissible if it leads to something prohibited, such as mixing with non-Mahram men (not a spouse or an unmarriageable relative) and taking off the Hijab (veil), because these things are prohibited, which leads to corruption.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3731

Q: I am a secondary student who has just finished the second grade. At the beginning of the school year, I will go to the third grade, with the Permission of Allah. However, my school is coeducational, with girls and boys studying in the same classroom. What should I do, bearing in mind that I disapprove of this with all my heart and it is making me think about leaving the school? When my parents learned of my intention, they were pained, especially my father who has a poor eye sight. He told me that I would be the cause of his complete loss of sight. I hope that you will answer my letter and explain the solution.

A: You should stop studying in this coeducational school and continue your education in another one where there is no mixing. If anyone gives up something for the sake of Allah, He will compensate them with something better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

the permissibility of studying in mixed educational systems in order to acquire knowledge that is useful for society

The first question of Fatwa no. 17264

Q 1: I am a student in the first year at the faculty of engineering. I study electrical engineering in a co-educational faculty. I, undoubtedly, know that mixing between men and women is prohibited. Therefore, studying in co-educational faculties is forbidden. But if those who are committed to Islam and who have good morals gave up studying in these faculties, the field will be left to Christians and Muslims who do not know anything about Islam except its name. Consequently, we will not find true Muslim physicians, engineers or nurses, and this means that we will lose a great number of true Muslim specialists in Muslim societies. If we give up studying in these universities, we will depend upon unreliable people such as dissolute Muslims and Christians. Moreover, we have no single-sex scientific universities in the Muslim world, and if we have one, my financial status will not permit me to study in these universities.

If we tried our best to stay away from mixing with women, lowered our gaze and remain committed to our religion, can we study at these universities? Moreover, I try to combine between religious knowledge and worldly sciences. I do not seek them except for the sake of Allah.

A: A Muslim student should not study in co-educational classes because doing so is a great temptation. You have to search for a single-sex faculty to study at in order to protect your religion and honor. Allah says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

consequences of education upsetting the father

The second question of the Fatwa no. 17387

Q 2: I have a thirteen-year-old daughter in the first class of middle school. As a result of mixing with her female friends and teachers, she has acquired some unpleasant habits and customs that I am not pleased about, which are incompatible with our Din (religion). She wears high heels, uncovers her head in the house, wears lipstick, and does other things that I do not know about. I want to prevent her from carrying on her studies, as she learned the matters necessary for her Din. Even if she continues her studies, she will only finish the secondary school. Am I permitted to prevent her from continuing her studies, even though she is getting good grades?

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A: It is not prohibited for a woman to use beauty products such as cosmetics and dyes, but it is obligatory that she covers all her body with full Hijab (veil) when she goes out, and does not show any of her adornment to other than her Mahrams (spouse or unmarriageable relative). It is not prohibited for her to uncover her head at home when she is with her Mahrams, nor is it prohibited for her to continue her education as long as she covers herself, is protected, and not exposed to Fitnah (temptation).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Should a woman whose late husband forbade her to study continue to refrain after his death?

The sixth question of Fatwa no. 17705

Q 6: A woman inquires about the ruling on her thinking about resuming study after the death of dead husband, who, while alive, did not agree to her resuming study, and declared his disagreement with it before death.

A: It is unobjectionable that a woman studies fields of knowledge beneficial to her as far as her religion and worldly life are concerned. She may do so when possible provided that modesty and non-mixing with men is observed.

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This is regardless of whether her husband while alive forbade her from this and was dissatisfied with her doing so. In fact, he has no authority over her after his death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

men Studying Gynecology

The first question of Fatwa no. 4671

Q 1: I am a student at the Faculty of Medicine. Next year, we will study Gynecology and Obstetrics. Thus, I would like to ask the following questions:

First, is it permissible for me to attend the practical training in which a woman's body might be revealed?

Second, is it permissible for a man to specialize in Gynecology and Obstetrics, or is it restricted to women?

Third, is it permissible for a woman to go to a doctor of Ophthalmology or Otolaryngology, given that there are female doctors specialized in that field?

Fourth, is it permissible for a female doctor to examine a male patient?

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A: First and second, if there are enough women specialized in Gynecology and Obstetrics, it is impermissible for you to study that branch or reveal the `Awrah (private parts that should be covered in public) of women, whether in training, examination or surgical operation. However, if there are not enough women in that specialization, and Muslims need more specialists, it is permissible for you to study this branch and reveal the necessary parts of a woman's body for examination or performing a surgical operation.

Third, if there is an experienced female doctor who can treat a woman, it is impermissible for her to go to a male doctor. Otherwise, it is permissible for her to do so.

Fourth, it is permissible for a female doctor to examine male patients if necessary and no male doctors are found. Otherwise, it is impermissible and a male doctor should treat them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Second and third question of Fatwa no. 3229

Q 2: Regarding the issue of women going out for (religious or secular) learning generally or specifically to learn medicine; to what extent is this obligatory on them? Is there a Rukhsah (concession) for women to visit a male physician when there are no female physician? Is it permissible for women to visit a male physician when there is a female physician? If the answer is in the affirmative, to what extent in this case is a Muslim woman permitted to show all her `Awrah (private parts of the body that must be covered in public) for medical treatment? Is she permitted to deliver her baby with the help of a male physician when there are no female physicians available?

A: First, women are individually obliged to learn the necessary affairs that enable them to look after the matters of their Din (religion) and fulfill the rights of their Lord and families. Thus, they should learn the issues of `Aqidah (creed), Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), Hajj (Pilgrimage), and ethics. Women should also learn the necessary things for the worldly affairs for themselves and their families such as cooking and preparing food, baking, and tailoring. Women are not the same with regard to the foregoing worldly needs for some of these may be necessary for some women but not for others. However, if they are able to learn the necessary affairs of their Din and the world without going out except to Masjids (mosques) and similar places, then All Praise be to Allah Alone. Otherwise, women are permitted to go out to institutes or schools to learn whatever is necessary for the soundness of their religious practice and the fulfillment of their worldly needs.

Regarding learning medicine and other public branches that the Ummah (nation) needs, this is a collective obligation on both men and women according to the needs of the Ummah so that male physicians examine men physically and treat them and women do the same.

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Consequently, the needs of all the members of the Ummah - whether men or women - may be fulfilled as far as health is concerned.

Second, the original ruling is that it is Haram (prohibited) that a woman shows her `Awrah or that a non-Mahram (not a spouse or an unmarriageable relative) looks at it. Thus, if the medical treatment can be done by a female physician; it is not permissible for a woman to visit a male physician to examine her physically, to help her deliver her baby, or to perform surgery for her. Conversely, if there is no skillful female physician that can examine or treat women physically; there is a Rukhsah for a woman to receive medical treatment with a trustworthy Muslim male physician who is permitted to look at any parts of her `Awrah as necessity requires as in the case of helping her to deliver her baby provided that no privacy is involved. It is worthy to mention that the foregoing is based on the permissibility of committing the lesser of two contradictory harms; namely the harm of the dangers that may result from delivering the baby without the help of a skillful physician and the harm of a non-Mahram male physician looking at the `Awrah of a woman.

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Q: Is it permissible or obligatory for a woman to go out to learn medicine, if she commits the following despite trying to avoid it?

a-

Mingling with men: 1- while talking with patients and with tutors.

2- in public transportation

b-

Traveling from countries such as Sudan to Egypt, what will the case be if she travels by plane; for a number of hours only not three days?

c-

Is it permissible for her to reside by herself without a Mahram (spouse or unmarriageable relative); to

learn medicine, if she resides with a group of women, given the existence of the previous conditions?

A: First: If her going out to learn medicine results in mingling with men during studying or in transportation, leading to Fitnah (sedition), then in this case it is impermissible for her to do so, because protecting a woman's honor is an individual obligation while learning medicine is a collective one. An individual obligation is definitely given precedence over a collective obligation. Whereas talking with patients or tutors is not prohibited. What is prohibited, is for a woman to be soft and tender while speaking to them, which may lead to the emergence of evil desire of a mal-hearted person (lewdness or hypocrisy), and this is not restricted to learning medicine.

Second: It is permissible for a woman to travel to learn medicine, or to treat patients if she has a Mahram with her, but not in the case where there is no one with her, even if she travels by plane, due to the saying of the Prophet (peace be upon him): (A woman should not travel except with a Dhu-Mahram) (Agreed upon by Imams Al-Bukhari and Muslim). Also due to what was previously mentioned that the interest of protecting a woman's honor is to be preceded over the interest of learning or teaching medicine ...etc.

Third: It is permissible for a woman to stay without a Mahram with a trusted group of women to learn and teach medicine or to treat other women, but it is impermissible in case she fears Fitnah if she has no husband or Mahram in her life away from her homeland,

it is also impermissible for her to treat men except in urgent cases provided there is no khulwah (being alone with a member of the opposite sex).

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The first question of Fatwa no. 5363

Q 1: I have a daughter in the second year of the Faculty of Medicine. She stopped studying this year, because she believed that going out of home for education is Haram (prohibited) for a woman. She was studying for a profession in medicine, with the intention of treating Muslim women by specializing in gynecology and wanting to treat poor women for free. This was her intention when she entered the Faculty of Medicine to study to be a doctor, and this is still her intention. In fact her belief in this has increased and she loves medicine, but she fears Allah and fears that by going for education, she will be committing a sin, even though she goes to the faculty in full Islamic clothing, wearing a Niqab (face veil).

A: Learning medicine is a collective obligation on Muslim men and women as they are both needed to provide medical treatment for men and women. If women go out of their homes dressed immodestly or semi-naked, in violation of the Islamic dress code, or making a public display of their adornment or charms, this is Haram (prohibited). However, if your daughter is as you described and she wears Islamic clothing that covers all her body, does not reveal what is underneath it, or show the shape of her body, then there is no problem in her going out

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for a necessity as long as she is not studying in a coeducational system. In fact, she should continue studying in the Faculty of Medicine, and specialize in branches related to women and children. The Ummah (nation based on one creed) is in need of Muslim women doctors, so women will not be compelled to undergo examination by male doctors who will see their 'Awrah (private parts of the body that must be covered in public) when delivering their babies or diagnosing their illnesses. If this student has a good intention behind her desire to learn this profession and practice it, she will receive a great reward. So she needs to confidently anticipate Allah's Reward, have a sincere intention, and carry on with her studies. May Allah grant her success and guidance to the most righteous path!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 19479

Q 3: is it permissible for Muslim women to join and study at coeducational schools and universities, bearing in mind that coeducation is the only available education in the West and that Muslim women are committed to wearing Islamic garments enduring disbelievers harassments?

A: Coeducation is Haram (prohibited) and is a grave abomination. One of the clear indications of its being prohibited is that it is responsible for the spread of sexual temptation and immorality, committing forbidden acts and the evil and corruption

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that it causes. Added to its being in a non-Muslim country, it is more strictly prohibited and banned. In fact, studying at schools and universities is not a necessity that has the effect of making unlawful things lawful. Thus, women should seek learning through lawful ways away from temptation. They are also encouraged to consult tapes issued by Sunni scholars. Moreover, they are advised to listen to the program Nur `Ala Al-Darb aired by the Noble Qur'an radio station in the Kingdom of Saudi Arabia.

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Teaching art

The fourth question of Fatwa no. 4002

Q 4: i work as an art teacher. is this a lawful career? I do not draw people or sculpture statues. But I teach girls drawing and performing artistic works.

A: If the artistic works and the kinds of education you teach do not contradict the purified Islamic law, your work will be permissible.

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There are other details with regard to drawing. Drawing pictures of living beings is not permissible. This is proven by authentic Hadith reported from the Prophet (peace be upon him) where he warned against these things. He cursed those who draw pictures or sculpture statues of living beings. But drawing pictures of inanimate beings such as stones, trees and the like is permissible.

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
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teaching Music

The second question of Fatwa no. 7802

Q 2: Schools here in Kuwait teach music, drawing and gymnastics for boys and girls from the age of four until the age of fourteen. These subjects are considered obligatory in education. We have tried to clarify the ruling of Shari`ah on this to the officials and to parents, but this issue is not totally clear. Please clarify the ruling of Shari`ah on teaching such subjects, and the responsibility of those who contribute to this, so that all the Muslims may benefit.

A: It is impermissible to teach or learn music, or portray

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animate objects. It is also impermissible for boys and girls to go to mixed schools in all the stages of education, as this entails great danger and corruption, and contradicts the texts which prohibit musical instruments, portraying animate objects and co-education.

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Fatwa no. 1440

Q: We live in England and on our days off we teach the basics of Islam and the Arabic language in private schools to children who have come from countries such as India, Pakistan, and Yemen, etc. In their normal public school, these children learn all their lessons through the use of music and pictures to help and encourage their understanding and present ideas, but when they come to our Islamic school at the weekend, to study the Islamic sciences and Arabic, and they do not find such excitement, they run away.

is it permissible for us to use musical instruments in islamic Nashids (songs) for these children and is it permissible to let them play with the pictures and dolls they like and find attractive, so they agree to come to the Islamic schools to learn their Din (religion)?

A: It is not permissible to use musical instruments or other toys, whether

for Islamic Nashid or other purposes, in education or other domains, because Allah (Exalted be He) says (what means): ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge﴿ It is also related by Al-Bukhari on the authority of 'Abdul-Rahman ibn Ghanm Al-Ash'ary, who reported on the authority of Abu 'Amir or Abu Malik Al-Ash'ary saying: By Allah! He did not lie to me when he told me that he heard the Prophet (peace be upon him) say, ﴾"Verily, among my Ummah (nation based on one creed) there will be people who will deem as lawful: Zina (premarital sexual intercourse and/or adultery), silk, Khamr (intoxicants) and musical instruments. And verily, some people will stay near a high mountain; their shepherd will come to them with one of their herds in the evening, and the poor will come to them for a need, but they will say, 'Come back to us tomorrow.' So, Allah will destroy them by night and bring down the high mountain, and He will transform others into apes and monkeys to the Day of Resurrection."﴿

However, they should be stimulated through good Nashids that do not include anything forbidden by Islam and also through suitable prizes and other types of permissible encouragement and motivations that contain none of the forbidden things. Allah (Glorified be He) did not declare something to be Haram (prohibited) for his servants without providing instead of it the Halal (lawful) means that stand as a sufficient substitute, as He (Glorified be He) says (what means): ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿

And He (Glorified be He) also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿

We ask Allah to grant us all success in what pleases Him and guide His servants.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Poetry

The sixth question of Fatwa no. 5782

Q 6: what is the ruling on poetry? Is it permissible for people to sing mentioning Allah's name with a tambourine in the background as this is what takes place in our country? What are the lawful and the unlawful types of poetry?

A: If the poetry contains lies, Shirk (associating others with Allah in His Divinity or worship), distraction, impudence, encouraging evil or the like, it is prohibited. But if it contains a call to goodness, legal wisdoms, support of the truth and the like, it will be permitted. Therefore, the ruling on poetry in general is confined to what it contains. Using a tambourine is permissible only for women in weddings and during the days of `Eid (festival).

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writing Fiction Stories

The seventh question of Fatwa no. 6252

Q 7: Is it permissible for a person to write fiction stories, which are all lies, for children to read and learn from?

A: It is Haram (prohibited) for a person to write such false stories. The stories mentioned the Qur'an, the Sunnah and other factual stories suffice and serve as moral lessons.

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The second question of Fatwa no. 6908

Q 2: if a woman's work as a doctor does not contradict with her responsibilities as a mother,

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which is more rewarded?

A: Both, practicing medicine and motherhood, are noble acts for which a person is rewarded according to their intention, their faithfulness to Allah, their following the guidance of the Prophet (peace be upon him) and their benefit to people. As for the amount of reward, this is left up to Allah (Exalted be He).

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Dissecting the dead and exposing their private parts for educational purposes

Fourth question of Fatwa no. 3685

Q 4: Please advise us concerning the religious ruling on medical students, who anatomize the human body during their studies. They also see all or some of the women's private parts, saying that this is part of their medical education and it is necessary for a physician so as not to be ignorant and unable to treat gynecological and obstetric diseases. If there were no such doctors, Muslim women would resort to Christian and other non-Muslim doctors.

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A 4: First, the Council of Senior Scholars in the Kingdom of Saudi Arabia issued a decision regarding the dissection of a dead body. The following is an abstract of it:

This issue has three main categories:

First: Dissection for the purpose of investigation during criminal proceedings.

Second: Dissection for the purpose of examining the existence of epidemic diseases to take the necessary preventive measures.

Third: Dissection for the purpose of education.

After counsel, discussion and studying the research presented by the above-mentioned committee, the council decided the following:

As for the first and the second categories, the council maintains that permitting them brings about many benefits in the fields of security and justice. They help protect the society from epidemic diseases, so the violation of the dead body is tolerated when compared to the many public interests maintained. The council thereby unanimously decides on the permissibility of dissection in these two cases, whether or not the dead body is inviolable.

As for the third category, namely dissection for educational purposes, the Shari`ah (Islamic law) provides for obtaining and increases benefits and interests on the one hand, and protecting against harm as much as possible and tolerating lesser harm to avoid graver one on the other hand. Therefore,

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when interests fall into conflict, the greatest (in value) prevails. As dissecting animals is not sufficient and dissecting the human body is indispensable, in addition to the many interests verified after scientific progress in various fields of medicine, the council holds the view that dissecting the human body is generally permissible. However, due to the care the Shari`ah gives to the honor of the Muslim, alive or dead, based on Hadith related by Ahmad, Abu Dawud, and Ibn Majah from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾Breaking a dead man's bone is like breaking it when he is alive.﴿ Since dissection violates human honor and there is no urgent necessity, because it is possible to have dead bodies that are not legally inviolable, the council

sees that it is sufficient to dissect corpses that are not legally inviolable and to leave the inviolable human bodies in such cases.

May Allah grant us success. May Allah's Peace and Blessings be upon Prophet Muhammad, his family and Companions.

Council of Senior Scholars

Second: If it is possible to have a female doctor to examine a woman, it is impermissible for a man to examine her. But when this is impossible and it is urgently necessary to have medical examination, a Muslim male doctor may examine a woman and sees only the necessary parts for examination purposes. There is also nothing wrong with examining her for educational purposes to have the knowledge of diagnosing women's diseases and treat them if the corpse is of non-Muslim and is not legally inviolable

according to the mentioned decision.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, his family and Companions!

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Teaching children

The tenth question of Fatwa no. 6261

Q 10: is it permissible to teach children the Qur'an, Hadith and some arithmetic, and to also teach them forms of obedience and avoiding sins?

A: Children are trusts in their parents' hands; they should direct them towards what benefits them in religious and worldly matters, whether teaching them knowledge or good morals. This includes teaching them the Qur'an, Hadith and arithmetic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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father's approval for learning the Sunnah

The second question of Fatwa no. 18190

Q 2: Here in Yemen there are learning centers for Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body), which, if I want to attend, I can only do so by deceiving my father. After this he gets angry with me, what is the ruling on what I am doing?

A: Attending the learning sessions held by scholars from Ahl-ul-Sunnah wal-Jama'ah and benefiting from them is something good, and your father has no right to prevent you from going. Use wisdom and good advice to persuade your father of the rightness of this. If he follows a Madh-hab (School of Jurisprudence) other than that of Ahl-ul-Sunnah wal-Jama'ah, advise him and explain to him, with evidence, that that the Madh-hab of Ahl-ul-Sunnah is the true Madh-hab that was followed by the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet, may Allah be pleased with them). It is therefore obligatory to adopt and adhere to it and to leave what contradicts it.

Be careful not to be negligent in your dutifulness to your father. Be kind to him and struggle with yourself to do this. You will then receive the reward - if Allah (Exalted be He) wills - for being dutiful to your father and wanting good for both him and yourself. However, you should not obey him in matters that contradict Allah's Purified Shar' (Law), because the Prophet (peace be upon him) said, ("Obedience is only in Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10385

Q: My father sent me to West Germany to study electricity in Semen's Company, but I can not complete studying there for certain reasons related to residency. My stay in Germany is only for a limited period, and Semen's Company did not fulfill their promises with me. Moreover, I would like to study shari`ah (Islamic law) because I am interested in studying it during my stay in Cologne. My parents do not want me to do that to the extent that my father asked me to marry a German woman or to apply for asylum in order to acquire residency. He prevented me from returning to Turkey. Can I disobey my father in this regard because I would like to study Shari`ah? I was told that I am not permitted to do so in defiance to my father. I would like to know the ruling in this regard. May Allah reward you well!

A: If you would like to study Islamic law, your father is not permitted to prevent you from doing so. The Prophet (peace be upon him) said: ("Obedience is obligatory only in what is good (and reasonable).")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11046

Q: I am the oldest son of my father, who owns cattle, about 800 cows at minimum. He has appointed me to take care of the cows, but I love education, and I have decided to go to school. My father has refused this so that I will not leave the cattle. Should I apply to study Da`wah (calling to Islam) without taking my father's permission? Or should I remain uneducated at a time when all my peers have finished their exams at university? I feel great sadness over my lack of education.

A: If the case is as mentioned, then it is permissible for you to go to seek knowledge if you are incapable of combining both things, even if your father does not agree, and he can hire any one to graze the cattle for him, for he is capable of doing so, and he has no right to prevent his son from seeking knowledge just to let him graze the cattle, for the Prophet (peace be upon him) said, ﴾No obedience is due for any created being (person) if it involves disobedience to the Creator (Allah).﴿ Also, because every Muslim should be well acquainted with their religion, they should learn what they should not be ignorant about in the noble Qur'an and the purified Sunnah through scholars who are well known to be of sound `Aqidah (creed) and good reputation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 1900

Q 1: What is the legal ruling on poetry, singing, and music, and the ruling on listening to them? Some scholars are of the view that whoever listens to these types of entertainment, his Salah (Prayer) is considered null and void and will not be accepted. Another holds the view that there is nothing wrong as long as the listener is not delighted. I do not know which one I should believe.

A: There are many types of poetry. There is nothing wrong if its content is instructive, supports the truth, and revokes falsehood and so on. However, the type whose content is false, supports falsehood, revokes the truth, lauds evil people, slanders the pious, is evil and is not allowed. The Salah of the person who listens to music and singing is not considered to be null and void as long as its basic obligations and pillars are performed and its conditions are met. Rather, the person hopes that his Salah will be accepted; and whether or not this hope is achieved is one of the matters of the unseen which no one knows but Allah (Exalted be He). A Muslim should abandon singing and music and listening to them, and observe Salah and other acts of worship that show his obedience to Allah (Exalted be He). Additionally, he should ask Allah (Exalted be He) to accept his acts and to forgive his sins.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18258

Q: in regard to Fiqh (islamic jurisprudence) and studying the rules of Fiqh, is it preferable to study one Madh-hab (School of Jurisprudence) from the well-known Schools or not, without having the intention of becoming a follower of that Madh-hab? I hope that you will give me a detailed answer and may Allah bless you!

A: Seeking knowledge involves examining the evidence of Shari'ah (Islamic Law) and what the Muslim scholars have compiled, as commentaries and explanations of these evidence in their books on 'Aqidah (creed), Tafsir (explanation/exegesis of the meanings of the Qur'an), Hadith, and Fiqh (jurisprudence). It also involves studying the rules of these sciences, such as Mustalah Al-Hadith (Hadith terminology), Usul-ul-Fiqh (principles of Islamic jurisprudence) and its principles, and the principles of Fiqh without any partiality to any Madh-hab, as truth is the sought-after goal for every Muslim.

A seeker of knowledge should have a trustworthy shaykh to study under, who will explain these sciences and help them to follow the right path.

There is nothing wrong with studying the Fiqh of one of the four Madh-habs (Hanafy, Maliky, Shafi'y, and Hanbaly), taking into consideration to examine the provided evidence and the validity of the conclusions drawn from them.

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The sixth question of Fatwa No. (18147)

Q 6: Some Muslims in India establish non-Islamic modern schools which are authorized by the Indian government. To obtain such an authorization, they pay a large sum of money to the government by virtue of which the government grants authorization. Afterwards, school officials define a large sum of money as the school acceptance fees. Acceptance is conditional upon the fact that the acceptance test be made by the government and that the school be delivered a significant governmental certificate. However, after the test is made and the certificate is delivered, there remains a considerable sum of money from acceptance fees paid by students which the school officials take, justifying it to be all a commercial transaction.

What is the ruling on such a transaction? Is it permissible for those officials to eat up such money?

A: It is not permissible for Muslims to open schools to teach disbelievers' religions. Undoubtedly, this falls under helping one another in sin and transgression. Moreover, money acquired through such schools is ill-gotten.

However, if such schools are opened to teach permissible worldly subjects such as engineering, writing, mathematics, linguistics and the like, it will be unobjectionable. As for the remainder of the student acceptance fees, they will be due to school officials in case they are taken in return for educational services and their remainder will be due to

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students after graduation in case they are taken as student finance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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debates on religious knowledge

The third question of Fatwa no. 18146

Q 3: I sometimes discuss religious issues with my friends. Disputes and arguments may become severe. What is the ruling in this regard? We are waiting for your advice.

A: When you discuss scholarly issues, you have to search for the truth according to evidence. You should not be fanatic to your view. The person who is holding the truth should be followed and the one who is in the wrong side should abandon his views and adopt the truth. Moreover, you have to argue with each other in the best manner and eschew violence and intensity. Allah (Exalted be He) asked Muslims to refer to the Qur'an and the Sunnah of the Prophet (peace be upon him) in cases of dispute. Allah (Exalted be He) says, ﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ , ﴾And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴿

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and ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

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cheating in exams

The first question of Fatwa no. 5221

Q 1: What is the ruling on those who cheat in school exams, such as chemistry or physics?

A: Cheating is Haram (prohibited) in school exams or any other than that. Anyone who does this is committing a major sin, because the Prophet (peace be upon him) is authentically reported to have said, ("Anyone who cheats us is not one of us.") There is no difference whether the subject is Islamic studies or any other subject.

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The second question of Fatwa no. 3515

Q 2: Concerning the Hadith that says, ("Anyone who cheats us is not one of us.") is it permissible to cheat behind the teacher's back or the school on exam days, whether by cheating from another student or from hidden papers? If a classmate asks me for the answer to a question, should I tell them the answer or not? Please advise me on this.

A: The Hadith, ("Anyone who cheats us is not one of us") is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). Its meaning is general; therefore, it includes cheating in buying and selling, in giving advice, in promises and covenants, in trusts, in exams held in schools and institutes, and so on. This is so whether it involves copying from books, taking answers from other students, or telling them the answers, whether verbally or written on a paper and passed to them.

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Eleventh question of Fatwa no. 6290

Q 11: Some Muslim youth study hard but they forget what they study. They are not lazy; rather, they exert every effort to revise their lessons before the exams but it is as if they had done nothing. Some other students do very little revision but they receive one hundred percent better than those who revise and work very hard but finally do not comprehend anything. Moreover, while doing the exam, they do not recall what they have studied but their friends can tell them about the correct answers and without such help they will definitely fail. is this help that two friends can exchange regarding answering exam questions considered a form of cheating? The Messenger (peace be upon him) said: (Whoever deceives us is not of us 'is not my follower'.) **Please clarify this point for us. May Allah reward you with the best.**

A: What you have mentioned in the question is considered cheating and this is Haram (prohibited) based on the Hadith which is mentioned in the question. This form of cheating is also Haram for it is a danger to education as it decreases its level and spreads anarchy in its process. Moreover, cheating affects the society in a negative way when the students who have done it start to work and are in charge of undertaking the responsibility of achieving the interests of the Ummah (nation). Besides this and other things, this form of cheating is included in the generality of the Hadith mentioned above: (Whoever deceives us is not of us 'is not my follower'.) Wise Muslims should consider the public interest and give it priority over that which is private and partial. In other words, even though cheating seems to lead to a partial interest; it is in fact a harm that afflicts whoever passes the exam by means of cheating, and others who will be in charge of running the affairs of the Ummah.

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The thirty three question of Fatwa no. 11967

Q 33: In America, there are general exams that are held nationwide and international students have to pass the TOEFL test and the students who apply for post-graduate studies have to pass the GRI test. These are relative tests which reflect the students' ability to continue studying and attain success in it according to some American experts. is it permissible for a person who is to take these tests to hire a clever person to assume his name and take them instead?

A: It is not permissible for you to do so because this is considered cheating which is unlawful.

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The fourth question of Fatwa no. 9289

Q 4: is it Halal (lawful) or Haram (prohibited) for teachers to dictate

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the answers of an exam to the students? Is this considered cheating? What is the evidence on this? What are the forms of cheating that are prohibited in Islam?

A: Dictating the answers to students in an exam is considered a form of cheating and deception. It leads to moral corruption and harms the cultural level of the Ummah (nation). It also leads to a decline in the level of education and irresponsibility. It is Haram like all other forms of cheating, according to the general Hadith which states, (Whoever deceives us is not one of us (i.e. a true Muslim).)

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Fatwa no. 17577

Q: I work in research library. Some middle and secondary school students come and ask me to do research for them on certain subjects or topic that their teacher has asked them to do, saying that they do not have the time or the references for the research. I do this research for them for a financial payment. However, some of the pious brothers have said to me that this is not permissible, as it is a kind of cheating. I asked some of the shaykhs and some of them told me that there is nothing wrong with it as long as the teachers know

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about it and grade the students accordingly, and also as long as these papers do not include any matters that contradict sound 'Aqidah (creed), and they are on subjects that are not related to the Shari'ah (Islamic law), such as economics, administration, or other subjects. When I realized that there were differences of opinion on the matter between those who refuted it and said it was Haram (prohibited) and those who supported it, I decided that it was obligatory for me to write to Your Eminence to ask for a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter to make sure that my income was Halal (lawful).

A: Doing the research required by the teachers in government schools or elsewhere is schoolwork for the students, aiming at specific objectives, such as to train the students in research, acquaint them with the sources, learn the students' ability in gathering information and organizing it, and other aims sought to be achieved by asking students to do research. Therefore, doing this work on behalf of students in return for payment or without payment is Haram and any income gained from this is Haram, because it involves cheating, lying, and falsification. This is a kind of cooperating in sin, as Allah says (what means): ﴾but do not help one another in sin and transgression.﴿ And the Prophet (peace be upon him) said, ("Anyone who cheats us is not one of us.") To sum up: it is not permissible for a student to delegate someone to do research on their behalf and it is not permissible for anyone to do it on their behalf in secret or to take a payment for it.

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The third question of Fatwa no. 16485

Q 3: What is the ruling on letting students cheat in a Qur'an test under the pretext of attracting them to the Qur'an as said by others? Is this a valid saying?

A: It is prohibited to let students cheat in tests whether Qur'an or any other subject in order to make them pass the exams. Moreover, the prohibition will be severer if it is related to the Qur'an because the aim is learning the Qur'an according to the proper way of reciting it. Showing leniency in this regard leads to negligence in learning the Qur'an.

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Fatwa no. 19580

Q: I wanted to attain a profound understanding of Din (religion), so I went to an institute to learn the Qira'at (Qur'an recitation styles). But later on I realized that the institute teaches the 'Aqidah (creed) of the Asha'irah (a Muslim group that bases its creedal issues on logic). When it is time for the exam and there is a question about the meaning of Istiwa' (Allah's rising over the Throne in a manner that befits Him)

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- which the Asha'irah view as Istila' (subjugation) - and I write about it, knowingly, is this sinful? If I write another view, such as that of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body), I will fail the exam. What is the ruling?

A: Write the answer to the exam question according to the 'Aqidah of the Asha'irah and then explain that the truth differs from this and that is your 'Aqidah, and mention the evidence for this. By doing this, you will exonerate yourself, if Allah wills.

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Fatwa no. 3820

Q: I am a Da`y (caller to Islam) who was appointed by the Indonesian House of Fatwa under the supervision of the religious attaché in Jakarta. I work in Sumatra in Western Indonesia, where I call people to Islam in Masjids (mosques) and schools. I also go to many places; from the cities to the villages to spread Da`wah all the time.

Praise be to Allah, due to my efforts in this field many Christians, including Catholics embraced Islam. However, Bid`ahs (rejected innovations in religion) and superstitions have emerged nowadays among some Muslims. They sing songs and lyrics accompanied by beating a Duff (a tambourine-like instrument without bells) to invite people to the gatherings held for D`awah. I became angry and prevented them from doing this saying that beating the Duff is prohibited except to announce marriage.

I wish your Eminence to give your opinion which is substantiated with the legal evidence concerning the ruling on beating the Duff in Masjids. This case is critical and may defeat the purposes of the Masjids. Many thanks for your concern and may Allah reward you! Surely, Allah does not waste the reward of those who do good deeds.

A: beating the Duff to announce an Islamic lesson or lecture and the place where it takes place is a reprehensible Bid`ah. That is the worst act in a Masjid. It was not authentically established that the Prophet (peace be upon him) did or permitted his Sahabah (the Prophet's companions) to do such a thing. This was also not done by his succeeding Caliphs (may Allah be pleased with them) or by the Imams of guidance (may Allah be merciful to them) to gather people to listen to a lesson, make Bay`ah (pledge of allegiance) with the ruler of the Muslims, go out for Jihad (fighting/striving in the Cause of Allah), or the other tasks by which a person draws nearer to Allah (Exalted be He). It has been authentically narrated that the Prophet (peace be upon him) said: ﴾Whoever introduces things extraneous to our matter, i.e. religion, will have it rejected.﴿ and ﴾Whoever practices acts extraneous to ours, his act is rejected.﴿ On the other hand, the Prophet (peace be upon him) gave Rukhsah (concession) to beat the Duff in weddings only to announce the marriage. May Allah reward you for your striving and advice and for dismissing these Bid`ahs.

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Fatwa no. 18770

Q: Allah (Exalted be He) says, (Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم)) **This Ayah (Qur'anic verse) describes the Prophet (peace be upon him) by being unlettered. In another Ayah, Allah (Exalted be He) says,** (Read! In the Name of your Lord Who has created (all that exists).) (He has created man from a clot (a piece of thick coagulated blood).) **A person who reads and writes can not be illiterate. How can we combine these two Ayahs? Was the Prophet (peace be upon him) illiterate?**

A: an illiterate person is one who can neither read nor write. The Prophet (peace be upon him) was unlettered in this sense. Allah (Exalted be He) says,(Neither did you (O Muhammad صلى الله عليه وسلم) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand.) As for Allah's saying, (Read) , it means that Jibril (Gabriel) used to teach him the Qur'an. He memorized it without it being written for him. Therefore, there will be no contradiction between his being unlettered and his memorization of the Qur'an because he learnt it through hearing.

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The third question of Fatwa no. 5069

Q 3: Is it permissible to write the letter "ص" (Sad) as an abbreviation for "صلى الله عليه وسلم" (Salallahu `alayhi wa Salam: peace and blessings of Allah be upon him). If not, why?

A: According to the Sunnah, the sentence (صلى الله عليه وسلم) should be written in full.

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This is because (صلى الله عليه وسلم) is a Du`a (supplication). It is known that a Du`a' is an act of worship. However, pronouncing or writing the letter "ص" or "صلعم" (PBUH) is neither a Du`a' nor an act of worship. This symbol was not used during the three centuries which the Prophet (peace be upon him) described as the best generations of Islam.

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recording knowledge

Fatwa no. 1374

Q: A person bought a cassette recorder to record beneficial materials such as Qur'an, Hadith, religious sermons and lectures delivered by teachers and students of the school on a weekly basis. Such a person does so with the purpose of recording only beneficial materials not such prohibited ones as songs and nonsense. Moreover, he safeguards both the cassette recorder and tapes against being used by anyone else for recording or tapes being misused. What is the ruling on such behavior?

A: If it is the case that such a person records the type of materials mentioned above and guards the cassette recorder as well as tapes against being misused, it will be permissible. It may be even recommended

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in case it helps one comprehend matters of religion and acquire beneficial knowledge because means are of the same ruling as objectives. This may not be banned because most cassette records are used for evil purposes, as long as you use it for good purposes.

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The first, second, and third questions of Fatwa no. 3326

Q 1: What is the ruling on islamic schools taking Thursdays and Fridays as holidays? And when did this start and who started it?

A: The organization of school days and the timetabling and distribution of the different subjects, are generally matters that are regulated by the responsible people, whether scholars or rulers. They are organized to achieve religious and worldly benefits, and the promotion of the Ummah (nation based on one creed), its Islamic culture and life style, and to protect the entity of its people and state. Accordingly, a time-plan for that has been laid down and followed in both the theoretical and practical education, provided that it does not diminish the share of Islamic knowledge, or result in a decrease in the hours assigned for studying it, or prevent the performance of the Islamic rituals at their due time.

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Based on this, it is permissible for them to organize the hours, days, and months for education as they see fit, and to arrange the holidays as they wish to provide recreation time for the students, and give them time to rest and revive their energy over the weekend. It is also permissible for them to just give Friday alone as a holiday or to combine it with Thursday, or any other day, as long as it does not result in something that is prohibited by Islam, such as the warning that will be mentioned in the answer to the third question, In sha'a-Allah (if Allah wills).

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Q 2: is it permissible for a Muslim to open schools on Thursdays and Fridays?

A: Yes it is, as long as this does not result in anyone missing an obligation, or doing a prohibited action, but it is impermissible to sit for studying on Fridays before the Prayer time, either at school or in the Masjid (Mosque), for the prohibition of doing this is authentically reported. However, it is permissible to make both days or either of them holidays, due to what is previously mentioned in the answer of the first question.

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Q 3: What is the ruling on taking Saturdays and Sundays off and working on Thursdays and Fridays at a certain school? Is it permissible for the person who does so to lead Muslims in Salah (Prayer)?

A: It is not permissible to take Saturday or Sunday off or both of them as a holiday because this is the practice of the Jews and Christians.

The Jews take Saturdays off and Christians take Sundays off; and they consider them as sacred days. It is authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾I was asked to fight people with the sword closely before the Day of Judgment so that Allah Alone is worshipped. My sustenance has been made under the shadow of my spear; and whoever disobeys me shall be humiliated. He who copies any people is one of them.﴿ Related by Ahmad, Abu Ya`la, Al-Tabarany, Ibn Abu Shaybah, and `Abd ibn Humayd. Al-Haythamy said: Its Sanad (chain of narrators) includes `Abdul-Rahman ibn Thabit ibn Thawban who is regarded as a trustworthy narrator by Ibn Al-Madiny and Abu Hatim and regarded by Ahmad as a weak narrator and the rest of its narrators are trustworthy. Al-Bukhari mentioned it as a Hadith Mu`allaq (a Hadith missing a link in the chain of narration, reported directly from the Prophet) in the Chapter on Jihad. Ibn Taymiyyah said: Its Sanad (chain of narrators) is good. This Hadith prohibits acting like non-Muslims. It applies to acting like the Jews and Christians in all that is peculiar to them in general. This includes taking Saturdays off like the Jews and taking Sundays off like the Christians. However, there is no harm if a person who observes these days off leads the Muslims in Salah (Prayer) unless there is a legal reason to forbid him from doing so.

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Fatwa no. 17497

Q: is it permissible for me, as a Qur'an teacher in a Masjid (mosque), before starting the memorization Halaqah (learning circle) with the students, to offer the Salam (islamic greeting of peace) and ask the students to respond to the Salam together? I do that for many purposes that are no secret to you, the most important of which, in my opinion as a Qur'an teacher, is to accustom and teach the students the importance of this sublime Islamic etiquette, which is neglected by many parents. However, some knowledge seekers have told me that this is a Bid'ah (innovation in religion) which should be abandoned.

A: Your offering Salam to the students is required and there is nothing wrong with their returning the Salam together, but your obliging them to return the Salam all together is not permissible. It is sufficient if some of them respond on behalf of all, as the Prophet (peace be upon him) said, ("It suffices the group, when they pass by, that one of them initiates the Salam, and it suffices those who are sitting that one of them responds.") (Related by Imam Ahmad and others, with a Hasan [good] Sanad [chain of narrators])

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The first, the second, and the fourth question of Fatwa no. 1659

Q 1: What is the ruling on financing Arabic Islamic schools that provide Islamic education for young Muslims to relieve them from non-religious schools and protect them from the dangers of foreign or local attitudes defying Islam? Is it obligatory or just voluntary to support these schools? If it is obligatory, is it an individual or collective obligation? And who has to undertake it as an individual obligation and who has to undertake it as a collective obligation?

A: First, providing beneficial religious education and sciences to young Muslims to relieve them from joining irreligious or non-Islamic schools, and protect their beliefs and morals, and safeguard them against dangers of the local and foreign cultural attitudes opposing Islam, is a collective obligation that is incumbent upon the entire Muslim nation; rulers or peoples, scholars or the wealthy. They should all work on that; everyone according to his ability, power, influence, insight, and knowledge of the basics and details of Islam both theoretically and practically. Likewise, those who have wealth should undertake their duty in this regard. Thus, financing the building and processes of education of these schools is obligatory upon Muslims.

Basically, it is a collective duty on the entire nation; when some of them do it, they are rewarded and the others are exempted from the duty. However, if no one undertakes it, those who are aware of the needs of these schools and are able to support them financially and scientifically, will be considered sinful.

Those who do not know the ruling or are not able to support them should convey and announce the needs of these schools inviting wealthy Muslims to support them. Thus, they are not sinful, but rewarded for the efforts done to revive and support them according to the available capacity. In some cases, financing these schools may be an individual obligation on specific governments or Islamic groups because of the awareness of these unions and their schools when the government or the group has the necessary wealth and power. Thus, this government or group should exert effort, power, and money for the sake of reviving these schools and maintaining them in order to undertake their duty toward young Muslims.

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Q 2: Does spending on the said Arab Islamic schools include spending on the establishing of classrooms, providing the necessary books and equipment, and the salaries of teachers, workers, and students?

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Is spending on the union that sponsors these schools, helps carry out their tasks, and protects them, considered like spending on the schools themselves?

A 2 : Spending on the already-established schools or those under construction for the purpose mentioned previously in the first question and its answer, includes all the necessities required for carrying out this task. For example, furnishing classrooms, buying or printing books, necessary educational tools and salaries of teachers and workers and the needs of the students to keep their attention on education. This also includes the administrative bodies that directly provide organization and supervision such as managers, inspectors and supervisors; or indirectly such as union members that sponsors theses schools, help carry out their tasks, defend them, and the physical facilities.

In short, the obligatory spending includes what guarantees the success of these schools in carrying out their Islamic duties towards the Muslim children, providing them with useful education in their spiritual and worldly affairs, preparing them to assume the efforts required for spreading Islam and protecting them from Kufr (disbelief) and atheism.

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Q 4: If there are a number of expatriate or immigrant Muslims in a non-Muslim country that is dominated by

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an anti-Islamic culture, and there is no Islamic education for them unless they buy an Islamic school for their children, are they sinful and accountable before Allah? Is it only the Muslims there that are sinful or should all Muslims in the East and West be responsible for paying for and building an Islamic school, and they are all sinful if they do not contribute and collaborate in this matter?

A: If the matter is as you mentioned and there is a group of Muslims in a non-Islamic country and it is feared that they are being exposed to Fitnah (temptation), because the government of that country is non-Muslim as is the culture, it is obligatory on them to perform Hijrah (a believer's migration to an Islamic land) to a Muslim country to protect their Din (religion). If they are able to do that, this resolves the problem and they will be able to live among other Muslims. But if they are obliged to stay in these countries and cannot find a way to leave and go to a country where they and their Din will be safe, it becomes incumbent upon all Muslims to strive hard to help them through various means whether political, financial, or with power. Once they are out of the non-Muslim country and have emigrated to the Muslim lands, they can study in Islamic schools and safeguard their Din. however, if it is their personal wish to remain in the non-Muslim country seeking the pleasures of life there, or because they have become accustomed to life there, or the like, they have sinned against themselves and wronged themselves

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for staying among their enemies and the enemies of their Din. Allah (Exalted be He) says (what means): ﴾Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴿ ﴾Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴿ ﴾These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴿ ﴾He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.﴿ And He (Exalted be He) says: ﴾whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."﴿

If they are living in a non-Muslim country to benefit the Muslims and their country, as in the case of the ambassadors, who represent the Islamic countries, and their embassies with all its associated departments, it is obligatory on their countries to provide them and their families with all that they

need to be safe, practice their Din, culture, and education, and all they need for their own welfare and that of the Islamic Ummah, whether in matters of their Din or worldly affairs. This may be accomplished through building Islamic schools, choosing efficient and responsible personnel to run their affairs, and honoring the

sincere and trustworthy scholars, and providing them with what they need in terms of finances and protection from the government and people, and safeguarding them from deviant and destructive ideas. In this way they will be able to carry out their responsibility to the Islamic Ummah and contribute to the different fields of life. Muslim student associations in this country could explain to the government the situation of these schools and their students and what they need to develop. It could also be done through the embassies, as they could direct the attention of their governments to their responsibility to meet the needs of their citizens in the non-Muslim country. If they are unable to do anything the Muslim scholars and the wealthy should be turned to. Anyone who fails their duty, after awareness of the problem, from among the governments, scholars, or wealthy people, will be sinful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7797

Q: Someone in our town, Qyah in the republic of Mali, says that the booklet of Ibn Abi Yazid Al-Qayrawany, Mukhtasar Khalil, and the Madh-hab (School of Jurisprudence) of Imam Malik are not authentic. This created confusion and doubts regarding these two books of

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the Madh-hab of Imam Malik. Please clarify the matter regarding the Madh-hab of Malik, Mukhtasar Khalil, and the booklet of Ibn Abi Zayd Al-Qayrawany.

A: The ascription of the booklet of Ibn Abi Zayd Al-Qayrawany to him and that of Mukhtasar Khalil to its author Khalil are authentic. Moreover, the knowledge which is contained in each of them is similar to the knowledge which is contained in all other books of Fiqh (Islamic jurisprudence); some of it is correct and some is possibly not. As for the Madh-hab of Malik (may Allah be merciful with him), it is just like other Madh-habs (Schools of Jurisprudence) of other scholars of Fiqh: Abu Hanifah, Al-Shafi`y, and Ahmad (may Allah be merciful with them). Each one of them may be mistaken or correct. When they are correct they have two rewards and when they are mistaken they have one single reward for applying Ijtihad (juristic effort to infer expert legal rulings).

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The fifth question of Fatwa no. 2255

Q 5: is it better for young men to continue with their studies after high school or university or to get married in order to protect them from adultery and homosexuality?

A: Some young men prefer to continue with their studies instead of marrying or vice versa. The ruling on this matter varies according to each person's degree of chastity,

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ability to restrain his lust, ability to combine marriage and continuing education, and society's need of their education.

There is no harm if a person can combine both matters. Otherwise, he has to control himself even if by fasting so he can complete his studies as this would benefit both him and his society. If, however, the Islamic society is in need of him in order to promote its affairs and the person could only control his desires by marriage, the ruler should help him to combine both matters in order to retain his chastity and fulfill the interest of the nation by him continuing his studies. If a person could not restrain his lusts and the ruler could not help him to continue his studies or was not in need of his services, it is better for him to marry and it is sufficient for whoever is in his status to learn the necessary matters of religion.

In conclusion, this matter requires proper application of each person's duties

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according to his status and that of his society.

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The second question of Fatwa no. 4589

Q 2: a student is registered at a university, but he does not study there. Only when the grants are distributed, he goes to take his grant, given that this grant is made for students who study in the university. Is it Halal (lawful) or Haram (prohibited) for him to take this grant?

A: If this grant is allocated by the officials for those who are registered and attend classes, it is impermissible for a student to take it without attending the classes, unless they are absent for a reasonable excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6988

Q: Praise be to Allah, I read a book entitled

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Al-Muhalla by Imam Abu Muhammad `Aly ibn Ahmad ibn Hazm Al-Andalusy. He frequently mentioned a man called `Aly. At first I thought that he was referring to Imam `Aly ibn Abu Talib. However, as I read further in the book, I found that it could not be Imam `Aly ibn Abu Talib. I tried to figure out who that person was that was referred to by Ibn Hazm, but I could not. Please clarify who the person referred to by Ibn Hazm is and give us detailed information about him, so that we may be well-informed. May Allah guide and support you.

A: `Aly that you are asking about is the author, Abu Muhammad `Ali ibn Ahmad ibn Sa`id ibn Hazm Al-Andalusy, who died in the year 456 A.H. He is one of the eminent scholars in the roots and branches of religion, in the Qur'an and the Sunnah. However, he contradicted the Jumhur (dominant majority of scholars) in many issues in which he committed mistakes, out of insistence on the literal meanings of the text, not making proper Qiyas (analogy) according to its preconditions, and what is even more dangerous are the mistakes he committed in `Aqidah (creed) by the Ta'wil (allegorical interpretation) of the Names and Attributes of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 5981

Q 3: People have talked a lot these days about one of the well-known scholars who supported this religion. This scholar is muhammad Nasir Al-Din Al-Albany. They accused him of having no knowledge and that he aroused chaos among people. Some people said "I began to hate him for the sake of Allah." Did the works of this great Shaykh serve Islam and Muslims? I am not biased towards anyone except whoever is on the right side. What can we say to the people who say that people die in Syria and Afghanistan and he is still talking about the weak and authentic Hadith? I would like to know your last word about the Shaykh.

A: It is well-known that this man was a virtuous scholar who protected and served the Sunnah. He was one of the supporters of the Madh-hab (School of Jurisprudence) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) in warning against fanaticism and blind imitation. His books are very useful. But he is like any other scholar in being right and wrong in his views. We hope that he will receive double reward if he is right and one reward for his Ijtihad (juristic effort to infer expert legal rulings) if he is wrong. The Prophet (peace be upon him) said, (If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Messenger's verdict) he will receive double the reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Messenger) even then he will get one reward.) We ask Allah to grant us and you success and to keep you and us firm on the truth away from delusive temptation.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Call

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The first question of Fatwa no. 1591

Q 1: what should a scholar do with a questioner who does not find textual evidence convincing and seeks logic-based evidence as regards issues related to Al-Uluhiyyah (Allah's Exclusive Right to be worshipped) and Allah's protection of the Qur'an from distortion and so on?

A: The Caller should resort to different methods when citing evidence and this depends on the status of the person who asks him or debates with him about a specific issue. The questioner may be acknowleding the basics of this issue and its obligations and that it is obligatory upon him to act upon it. In such case, the scholar does not have to assert and substantiate these basics because the questioner or debater acknowledges them from the very beginning that they are authentic. Thus, the scholar should explain to the questioner that these basics confirm his own view about which he is debating, to convince the questioner to accept, believe in and act according to these basics. For example, Allah's Messengers (peace be upon them) used the polytheists' admission of Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) as evidence to convince them of Tawhid-ul-Uluhiyyah (Oneness of Worship) which they denied. Allah (Glory be to Him) refers to this in many Ayahs (verses) of the Qur'an which are considered both textual and logic-based evidence at the same time. One example of this is citing the following Ayah: ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿ by a Muslim as evidence of Allah's protection of the Qur'an and its verses against distortion and alteration.

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It is evidence that the Qur'an will stay without being distorted just as it has been revealed to be a proof against Allah's servants till Doomsday. This Ayah is also textual evidence against anyone who believes that the Qur'an has been protected against perversion but does not believe in the permanence of this protection.

The questioner may have doubts with regard to the basics of the issue under question. Therefore, he asks for evidence to prove or deny these basics till he finds evidence that supports them, then he accepts it otherwise he keeps denying them. In such a case, the scholar has to prove these basics depending on logic-based evidence. An example of this may be the dialogue in which a disbeliever

debated with Prophet Ibrahim (peace be upon him) about his Lord. To prove Allah's Lordship, Ibrahim (peace be upon him) told him that it is Allah (Exalted be He) Who gives life and causes death. To win over Ibrahim, the disbeliever, using a pun, claimed that he too gives life and causes death even though he meant something different from what Ibrahim (peace be upon him) mentioned about Allah (Exalted be He). After that, Ibrahim (peace be upon him) cited another sign to prove Allah's Lordship in a way about which the disbeliever could not use pun to deny or raise doubts; he said as mentioned in the Qur'an: ﴾"Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers.).﴿ Another example of this case may be Pharaoh who said to his people: "I am your most exalted lord." and ﴾I know not that you have an ilâh (a god) other than me.﴿

and: ﴾O Hâmân! Build me a tower that I may arrive at the ways﴿ ﴾The ways of the heavens, and I may look upon the Ilâh (God) of Mûsâ (Moses): But verily, I think him to be a liar.﴿ In some Ayahs of Surah Al-Shu`ara', Allah (Exalted be He) mentions the debate between Pharoah and Musa (peace be upon him) in which Pharaoh debated about Musa's Lord and reproached Musa for worshipping other than him but in the end Musa brought evidence against him; Allah (Exalted be He) says: ﴾Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamîn (mankind, jinn and all that exists)?"﴿ ﴾[Mûsâ (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."﴿ ﴾[Fir'aun (Pharaoh)] said to those around: "Do you not hear (what he says)?"﴿ ﴾[Mûsâ (Moses)] said: "Your Lord and the Lord of your ancient fathers!"﴿ ﴾[Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!"﴿ ﴾[Mûsâ (Moses)] said: "Lord of the east and the west, and all that is between them, if you did but understand!"﴿ ﴾[Fir'aun (Pharaoh)] said: "If you choose an ilâh (god) other than me, I will certainly put you among the prisoners."﴿ In this debate, Musa (peace be upon him) cited objects to prove the existence of their Creator as well as some cosmic signs to prove the existence of their Originator. There is no doubt that these signs prove that Lordship is a right peculiar to Allah (Exalted be He) and this requires that worship is peculiar to Him Alone. Likewise, when debating with people who deny Prophethood, the miracles of the messengers and prophets should be taken as evidence to prove their Prophethood. Allah (Exalted be He) always supports His Messengers (peace be upon them) with miracles which prove that they are Messengers of Allah and these stand as evidence against their nations.

In such cases, citing the pure textual evidence is not sufficient

such as Allah's saying: ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ to confirm Tawhid (the Oneness of Allah) or Allah's saying:﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴿ to confirm that Muhammad (peace be upon him) is a Messenger of Allah. Also, it is not enough to cite the following Qur'anic verse against a person who denies the permanent preservation of the Qur'an against perversion: ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿ In fact, it is impossible to convince him in this way because this may lead to Daur Sabqi (rotation of two propositions) or Tasalsul Mamnu` (infinite succession). In this case, the evidence to be cited should be logic-based or evidence that acts both like a textual and logic-based evidence at the same time. This is like the Qur'anic verses which Ibrahim (peace be upon him) cited as evidence against the disbeliever who debated about his Lord and the Qur'anic verses which Musa

(peace be upon him) cited as evidence against Pharoah and many of the Qur'anic verses which are cited as evidence on the resurrection on Doomsday. In fact, to prove that the Qur'an has remained protected against perversion till today, the person should cite the fact that the Qur'an has been reported through Tawatur (a significant number of narrators whose agreement upon a lie is impossible) and that it is an eternal miracle till Doomsday. The following is an explanation of this:

As regards the issue that the Qur'an was reported through Tawatur (Transmission of reports by a significant number of narrators whose agreement upon a lie is impossible) which confirms it with certainty, we should cite the fact that Allah's Messenger (peace be upon him) had scribes who used to record the revealed verses of the Qur'an. When a Surah or Qur'anic verses or even one verse was revealed to him,

he (peace be upon him) would dictate it to one of the scribes. Then, they would record the Qur'anic verse or verses on whatever they found whether a frond of a palm tree, thin rocks, bones or the like. This process continued till the Qur'an was completely revealed and Allah (Exalted be He) completed His Blessings for Muslims. However, it was a habit for the Prophet (peace be upon him) to recite the Qur'anic verses revealed to him with deep contemplation whether in Salah (Prayer) or other. Also, Jibril (Gabriel) used to descend on him (peace be upon them both) to revise the Qur'an with him during the month of Ramadan. This continued till the Prophet's (peace be upon him) death. It should be mentioned here that he (peace be upon him) was infallible and would not make a mistake in reporting or passing down the Shari`ah.

The Companions of Allah's Messenger (peace be upon them) used to master learning and reciting the Qur'an together. They would not learn and recite the new Surah or group of verses only but they also used to memorize them by heart, understand them and act upon them. In this way, the Companions mastered the Qur'an both in terms of memorization and acting upon it at the same time. Any person who reads books of Hadith and biographies will know this very well. Whoever reads the biography of the Prophet (peace be upon him) and the biographies of his Companions (may Allah be pleased with them) will know the extent to which they cared about protecting religion in general and the Qur'an in particular against any distortion.

Many of the Companions (may Allah be pleased with them) were famous for learning the Qur'an by heart including: Abu Bakr Al-Siddiq, `Umar ibn Al-Khattab, `Uthman ibn `Affan, `Aly ibn Abu Talib, Ubayy ibn Ka`b, Mu`adh ibn Jabal, Sa`id ibn Al-`As, `Abdul-Rahman ibn Al-Harith ibn Hisham, and Zayd ibn Thabit,

`Abdullah ibn Mas`ud, `Abdullah ibn `Umar, `Abdullah ibn `Abbas, `Abdullah ibn Al-Zubayr, and Abu Zayd Al-Ansary (may Allah be pleased with them all).

During the Battle of Al-Yamamah, many of the Companions who had memorized the Qur'an by heart, died as they were eager to participate in this battle. They even used to say to each other, 'Come on people of the Qur'an' to demonstrate their religious zeal and love for Islam and to encourage each other to defend Allah's Religion. When many of the memorizers of the Qur'an died, other Companions (may Allah be pleased with them) agreed to compile the Qur'an from trustworthy Companions who had memorized it by heart and they did it perfectly. After that, the script of the Qur'an was entrusted to Abu Bakr, the first Caliph after Allah's Messenger, then to `Umar during the period of his Caliphate till he died (may Allah pleased with them both) then to `Umar's daughter, Um Al-Mu'minin Hafsah (may Allah be pleased with her). It is known that the Qur'an was revealed in seven ways of recitation and every group of the Companions used to recite it in a different way. When `Uthman (may Allah be pleased with him) took up the Caliphate, he was advised to compile

the Qur'an according to one of the seven ways of recitation for fear of dissension. `Uthman (may Allah be pleased with him) ordered the Companions to record the Qur'an according to one way of recitation from trustworthy Companions who had learned it by heart. After that this script was compared with the manuscripts that had been entrusted to Hafsah (may Allah be pleased with her) and proved to be identical. Copies of this script were made and sent to the capital cities of all Muslim countries

after they had been recited in the presence of `Uthman for checking. The copies were accepted by the Companions (may Allah be pleased with them all) and he kept the original script in Madinah. All the Companions (may Allah be pleased with them) considered that these copies were the Qur'an. They had an absolute degree of certainty that it was the Qur'an which was revealed to the Messenger of Allah (peace be upon him). This Qur'an has been acted upon till today. It has been transmitted generation after generation whether in a written form or memorized. It has been transmitted to us by Tawatur (a significant number of narrators whose agreement upon a lie is impossible) which leave no place for the slightest doubt that the Qur'an we recite now is the same as the Qur'an that has been compiled by Abu Bakr Al-Siddiq in the beginning, then by `Uthman (may Allah be pleased with them). This makes us sure of the preservation of the Qur'an just as we are certain of the existence of some famous cities that we cannot reach. If the Companions did not have a general consensus with absolute certainty that the Qur'an that was compiled during the caliphate of Abu Bakr and `Uthman (may Allah be pleased with them) was the same as the Qur'an revealed to the Prophet (peace be upon him), nothing else would make us believe in the Qur'an with certainty but physical evidence. Also, if the narrations which tell us that the Companion wrote and memorized the Qur'an by heart, did not make us believe in the Qur'an with absolute certainty, no other reports would do, given that the narrators of such Hadiths were trustworthy and reliable. Nowadays, in a time when people's care about religion has decreased compared to the days of the early Muslims, if any person wants to compile the Qur'an

from those who memorize it by heart even without referring to the written, printed or audio copies of the Qur'an, he could easily do so. What about the early Muslims in their glorious days when their care about religion's essential and subsidiary issues reached the peak in all fields! In fact, reality is hard evidence and the most reliable witness over the preservation of the Qur'an till the day.

As regards proving that the preservation of the Qur'an has been and will be an eternal miracle till Doomsday, we may say that it is a miracle and evidence of Muahammad's Prophethood (peace be upon him) in the past and in the present. The Qur'an challenges all nations to come up with a similar book. It is inimitable in terms of its eloquence, rhetoric, elegant style, rulings of Shari`ah, appropriateness for all nations to make progress despite the differences in people's classes and conditions and for all times and places. It is inimitable in terms of its truthful historical accounts of earlier nations and matters of the unseen that happened in the past nations and will happen in the future. No one has been able to come up with a book that is similar to the Qur'an till today, given that it was revealed around thirteen centuries ago, and given that there have been so many opponents and adversaries for Islam and Muslims with deadly intrigues and earnest endeavor to annihilate this religion, and given that there has been huge progress in physical sciences and diversity of cultures. However, Allah (Exalted be He) wills to preserve His Religion and to make His Word superior. He wills the Qur'an and authentic Sunnah

be eternal evidence against all people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6200

Q 2: Is it permissible to invite people to the way of Allah (Exalted be He) beginning by showing them a prohibited matter before teaching them the sound `Aqidah (creed) knowing that there are some people who seek help from other than Allah (Exalted be He), keep visiting the shrines of pious people, and commit Bid`ah (innovation in religion) and superstitions? Could you kindly advise us. What is the Prophet's Sunnah (peace be upon him) regarding the call to the way of Allah (Exalted be He)?

A: Calling to the way of Allah (may He be Praised and Glorified) is permissible in the light of the Prophet's instructions to Mu`adh ibn Jabal (may Allah be pleased with him) when he sent him to Yemen. He said: ﴾You will go to some people of the Book, so let the first thing to call them to be the testimony of "there is no god but Allah". If they obey you, let them know that Allah (may He be Exalted) has ordained on them five daily Salah (prayers). If they obey you, let them know that Allah (may He be Exalted) has ordained on them Zakah which is taken from their rich and given to their (Muslim) poor.﴿

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The fourth and fifth questions of Fatwa no. 12087

Q 4: Has the gradual communication of the Islamic legislation ended by the completion of delivering the Message? Is it permissible for a Da`y (caller to Islam) to tell a new Muslim about the commands and the prohibitions of Islam gradually, so that they are not shocked?

A: It is permissible to convey the Message of Islam to others gradually, acting upon the Hadith of Mu`adh when he was sent by the Prophet (peace be upon him) to Yemen. The Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) reported from Ibn `Abbas (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) told Mu`adh ibn Jabal when he sent him to Yemen: (You are going to people of a (Divine) Book. So when you come to them call them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they obey you in that, inform them that Allah has enjoined on them five Salahs (to be offered) in every day and night. If they obey you in that, inform them that Allah has enjoined on them Sadaqah (obligatory charity) to be taken from the rich among them and given to the poor among them. If they obey you in that, beware (not to take as obligatory charity) their precious property! And fear the supplication of a wronged person, for there is no barrier between them and Allah.)

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As for Islamic legislation, it has come to an end by the death of the Prophet (peace be upon him), as Allah (Exalted be He) says: (This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.)

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Q 5: The Islamic Groups here differ regarding fields that Du`ah (callers to Islam and following the way of Allah) should start with, meaning, the fields of politics, faith, or ethics. What is your opinion on this matter?

A: They should start with `Aqidah (creed) as our Prophet (peace be upon him) and other messengers did. This is supported by the Hadith of Mu`adh that was mentioned earlier. However, the foregoing applies in case the people who are meant by Da`wah (calling to Islam and following the way of Allah) are Kafirs (disbelievers). Conversely, if they are Muslims, Du`ah should clarify the rulings of their Din (religion) that they are ignorant or negligent of and they should concern themselves with superior matters in succession; the one which is more important, then the one which is next to it and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa no. 19446

Q 10: what is the difference between prohibiting alcohol gradually and the order of Jihad? This is because we are asked to abide by the last prohibition mentioned in the case of wine drinking and by the ability to fight in case of Jihad.

A: After the perfection of religion and establishment of rulings of Shari`ah (Islamic law) after the demise of the Prophet (peace be upon him), Shari`ah rulings should be followed as a whole. It is not permissible to abide by them gradually

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as was the case at the beginning of the call to Islam. Every Muslim, for example, should believe that drinking wine is prohibited. Whoever deems it lawful while knowing that it is prohibited is a Murtad (apostate) because he denies a common knowledge in Islam that is known through authentic legal proofs and the Ijma` (consensus of scholars).

As for legal commands in Islam, a person is not required to do anything that is above his abilities. A person is not asked to do of the righteous deeds what is beyond his ability or what causes him great hardship. Every issue has its own ruling. The obligation of Jihad, for example, upon any person is dependant upon the degree of circumstances and causes. This is not to say that this is a matter of gradualism in the legislation of Jihad. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾"When I command you to do anything, do of it as much as you possibly can, and when I forbid you to do anything, then abandon it."﴿

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The first question of Fatwa no. 5981

Q 1: Today many youth believe that we should abandon some acts of Sunnah (whatever is reported from the Prophet) in order to avoid disagreement among the people. For example, placing the right hand on the left hand in Salah, positions of raising the hands (in Salah), and Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer). They argue that Islam has many priorities and these matters come in later stages and not in the first stages in the life of a Da`y (caller to Islam); especially Jalsat-ul-Istirahah. They believe that if you apply an act of Sunnah and people start to look at you with discontent, it will be a Fitnah (sedition). They began to use the following Ayah as a proof: "Fitnah is worse than killing." And the saying of the Prophet (peace be upon him): "Fitnah is in a sleep, Allah has cursed those who awaken it." These are legal proofs to be followed. The Prophet (peace be upon him) commanded us to follow his Sunnah, especially at times of disagreements. The Prophet (peace be upon him) said in the Hadith of Al-`Irbad ibn Sariyah after he mentioned some matters: (Whoever lives after me, will see a lot of disagreements, so keep to my Sunnah and the practices of the Rightly-Guided Caliphs who will come after me. . .) **and so on. Please advise.**

A: First, Du`ah (callers) to the Way of Allah (Exalted be He) should start with the most important issues, then the less important and so on as the Prophet (peace be upon him) said when he sent Mu`adh to Yemen: (You are going to people of a (Divine) Book. So when you come to them call them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they obey you in that, inform them that Allah has enjoined on them five Salahs (to be offered) in every day and night. If they obey you in that, inform them that Allah has enjoined on them Sadaqah (obligatory charity) to be taken from the rich among them and given to the poor among them. If they obey you in that, beware (not to take as obligatory charity) their precious property! And fear the supplication of a wronged person, for there is no barrier between him and Allah.) (Agreed upon by Al-Bukhari and Muslim)

They should not distract themselves from these important issues by engaging in disagreement over subsidiary matters or supererogatory acts of worship like those mentioned in the question. Variance in these matters is legally acceptable, as they are controversial and subject to debate and Ijtihad (juristic effort to infer expert legal rulings).

Du`ah should explain the basic Shar`y (Islamic legal) rulings, meaning: the Wajib (obligatory), Mustahab (desirable), Haram (prohibited), Makruh (reprehensible), and Mubah (permissible). There is no harm that some people may disagree with them as long as they provide the proofs from the Qur'an and the Sunnah to their sayings and actions.

Second, individually, they have to adhere to the Sunnah and apply it themselves as much as they can and be an example to follow in their actions, behavior, worship, and transactions so as to show people the image of a practicing caller to the Way of Allah (Exalted be He) by word and deed in the

fundamentals and branches of religion.

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The first question of Fatwa no. 6265

Q 1: what are the fundamentals and principles of the Salafi (those following the way of the righteous predecessors) call?

A: The Salafi call is a call to follow the footsteps of the Messenger (peace be upon him), his Sahabah (Companions of the Prophet, may Allah be pleased with them), and those who follow them in righteousness, with wisdom,

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fair preaching, and arguing in the best way along with struggling with one's soul to act accordingly toward all that the person is calling for.

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The first question of Fatwa no. 5226

Q 1: What are the means for a Da`wah (calling to Islam) to become successful and from where should they be deduced? What are the essential characteristics of a Da`y (caller to Islam)? We hope that you will mention some of the important books in this field.

A: First, the successful Da`wah is the one that is accompanied by knowledge of Shari`ah (Islamic law) and deep insight, for Allah (Exalted be He) says: (And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds) And He (Glorified be He) says: (Say (O Muhammad): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).)

Second, the successful Da`wah should stem from and rely on the Book of Allah, and the Sunnah of His Messenger (peace be upon him) as well as the correct understanding and application of the Sahabah (Companions of the Prophet) and Tabi`un (Followers, the generation after the Companions of the Prophet) and their followers of these two sources.

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Third, some of the prerequisites that should be available in the Da`y are mentioned in the story of Prophet Shu'ayb (peace be upon him). Allah (Exalted be He) relates, saying: (He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.) This Ayah (Qur'anic verse) shows that the conditions of successful Daw`ah includes: knowledge, good earning, doing what Allah commands and avoiding what He forbids, sincere intention, leaving all matters to Allah (Exalted be He), and putting one's trust in Allah, as success and guidance are in the Hands of Allah alone.

Also, among the prerequisites are those mentioned by Allah (Exalted be He) in His saying: (Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) Patience is also needed, as Allah (Exalted be He) says: (And endure you patiently (O Muhammad), your patience is not but from Allâh.) And: (And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.)

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Fourth, there are many books in this field, most important of which is the Noble Qur'an as you should try to memorize and frequently recite it along with pondering over its meanings and applying its commands and advise others to do the same. There is also the Prophetic Sunnah which explains the Qur'an, such as the Two Sahih (authentic) Books of Hadith by Al-Bukhari and Muslim, Muwatta' Malik, Musnad (Hadith compilation of) Imam Ahmad, Sunnan Abu Dawud, Sunnan Al-Tirmidhy, Sunnan Al-Nasa'y, Sunnan Ibn Majah and other books of Sunnah. There are also the books of Shaykh Al-Islam ibn Taymiyyah and his student Ibn Al-Qayyim as well as the books of the Imams of Da`wah: Shaykh Muhammad ibn `Abdul-Wahhab and his followers.

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The fourth question of Fatwa No. (17324)

Q 4: should we address people in the areas where there are shrines and graves are visited in order to clarify their beliefs in monotheism, or to other religious matters such as performing Salah (Prayer) properly and other Islamic duties? To what should we also call those who do not perform acts of Shirk (associating others in worship with Allah) but commit other sins?

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A: When practicing Da`wah (calling to Islam), the condition of those called should be taken into consideration. Thus, those who commit acts of Shirk should first be warned against Shirk and called to monotheism then be directed to perform other religious duties. As for those who do not perform acts of Shirk but commit some sins, they should be advised to desist and repent.

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The second question of Fatwa no. 16024

Q 2: As beginners in the field of Da`wah (calling to Islam), what is the best approach to follow while practicing Da`wah?

A: First: You should equip yourself with beneficial knowledge derived from the Qur'an and Sunnah. Allah (Exalted be He) says: ﴾Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching﴿ Wisdom denotes knowledge. Allah (Exalted be He) also says: ﴾Say (O Muhammad): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴿ The importance of substantial knowledge being stressed, an ignorant person is not suited for practicing Da`wah. Second: Steadfastness in performing righteous deeds. Allah (Exalted be He) says: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds﴿

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Moreover, the Qur'an quotes Shu`ayb (peace be upon him) as saying: ﴾I wish not, in contradiction to you, to do that which I forbid you.﴿ Accordingly, a Da`y (caller to Islam) has to put into practice all that to which he calls people so that his example might be followed and that he might be thought well of. Allah (Glorified be He) says: ﴾O you who believe! Why do you say that which you do not do?﴿ ﴾Most hateful it is with Allâh that you say that which you do not do.﴿ Third: Enduring with patience all that might befall him. Allah (Exalted be He) quoted Luqman Al-Hakim (the wise) as saying to his son: ﴾O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).﴿ He (Exalted be He) says: ﴾And recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ Fourth: Being kind to those called and trying to turn them gently towards good. Allah (Exalted be He) says: ﴾And speak to him mildly, perhaps he may accept admonition or fear (Allâh).﴿ He (Exalted be He) also says: ﴾Invite (mankind) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching﴿ Addressing His Prophet Muhammad (peace be upon him), Allah says: ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴿

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Fifth: Giving priority to what is more important, namely, rectifying `Aqidah (creed) then to proceed to other religious duties one after another, following the Prophet's example of varying his methods of Da`wah from the Makkan era to the Madinan era.

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The sixth question of Fatwa No. (17941)

Q 6: My question is about what should be given priority while practicing Da`wah (call to Islam) here. Muslims here know nothing about Islam. Perhaps if most of them were to be asked about the pillars of Islam, they would not be able to answer. Moreover, many of them do not know the truth about `Eisa (Jesus) (peace be upon him) thanks to the Russian mass media. They are subjected to Russian television which informs people that `Eisa (Jesus) is the son of Allah. Moreover, they do not perform Salah (Prayer) and the youth pay no attention at all to learning anything about Islam. How should we proceed to call them to Islam with a sound plan based on the Prophetic methodology?

A: They should be called to Islam with wisdom and fair preaching and be argued with in a way that is best. You must adopt all possible means and use the language they understand. This should be done so that Allah may guide them and with the purpose of establishing proof against them and fulfilling our duty to

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Allah. You may also make use of having them listen to the Qur'an and distributing appropriate books and useful tapes among them.

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The fifth question of Fatwa no. 17743

Q 5: All the inhabitants of the village embraced Islam. But about half of the village have idols in their houses. We advised them to relinquish all these idols, but they refused. We entered every house in the village to destroy these idols by force. Fights broke out and led to the killing of one person. Is this Jihad? Is the dead person a martyr?

A: You have to call to Allah with wisdom, good admonition and arguing with people in the best manner. You should follow the command of Allah in His saying: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching﴿ You have to avoid violence and roughness against those whom you call to Islam. This behavior and way of preaching, such as destroying idols without having the authority to do so, drives people away from Islam. The only person who is permitted to destroy idols by force is the ruler in order to avoid mischief and chaos.

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The first question of Fatwa no. 6361

Q 1: I am hoping that Allah will help me become a Da`y (caller to Islam), what is your advice to me?

A: We hope that Allah will make your wish come true. We advise you to learn, act upon what you learn and invite others to learn in the best of manners, while holding good intentions and patiently enduring any harm that may befall you.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fourth question of Fatwa no. 4996

Q 4: is it permissible for a woman to perform Da`wah (calling to islam) outside her home, and if so, how should she do it?

A: A woman can perform Da`wah inside her home, with her husband and Mahrams (unmarriageable relatives); men and women alike. She can also performe Da`wah outside her home to other women,

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as long as this does not involve traveling without her husband or mahram, and there is no fear of fitnah (temptation). Also, this should be done with the husband's permission if she is married. She can do so if there is a need for that, and if doing so does not lead to neglecting her primary duties, which are towards her own family.

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Second question of Fatwa no. 6147

Q 2: What is the ruling on a Muslim father who worships Allah Alone and performs the five pillars of Islam perfectly but he is not able to control his children who are negligent of their duties towards Islam? This father showed full enmity towards his children for the sake of Islam either by driving them away or by beating them. All the surrounding people are aware of what that father did with his children who nevertheless did not accept to follow Islam. What is the ruling on such a father in the sight of Allah (Exalted be He)?

A: In case that the matter is exactly as what is mentioned in the question, this father is not blamed because of his children's behavior. This is supported by Allah's saying: ﴾Allâh burdens not a person beyond his scope.﴿ and some other evidence to the effect that a person is not burdened beyond this scope. The same is ascertained by the generality of Allah's saying: ﴾and no bearer of burdens shall bear the burden of another.﴿ Finally, the concerned father has done well and has fulfilled his responsibility towards his children and it is Allah Alone Who guides whomever He wills.

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The second question of Fatwa no. 3262

Q 2: is it permissible to give books to Christian people if these books contain Ayahs (Qur'anic verses) showing Tawhid (monotheism) that are written in Arabic and translated into English?

A: Yes, it is permissible to give them books that contain Ayahs that stand as proof of certain rulings such as Tawhid and other issues, whether or not they are written in Arabic or translated into English. This act is appreciated and the doer will be rewarded if he has a sincere intention. Moreover, giving or lending people such evidence is regarded as a kind of notification and Da`wah (Call to Islam).

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The first and second questions of Fatwa no. 8097

Q 1: You have mentioned in a previous Fatwa that those who know about the message of Muhammad

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(peace be upon him) from among the Jews and Christians and do not believe in it are disbelievers. They have to be regarded as disbelievers concerning the rulings of this world and the Hereafter. Your eminence knows that there are many christians and followers of other religions who live in this Muslim state. Is their being existent in this Muslim state enough for them to know about Islam?

A: Being existent among Muslims requires being knowledgeable about Islam and the message of the Prophet Muhammad (peace be upon him). Therefore, this rule applies to them. Allah (Exalted be He) says, ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ The Prophet (peace be upon him) said, ﴾By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the dwellers of Hellfire.﴿ (Related by Muslim)

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Q 2: is there a difference between Arab Christians and non-Arab Christians?

A: No, there is no difference between them.

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The fifth question of Fatwa no. 4214

Q 5: Calling Kafirs (disbelievers) to Islam requires having relationships with them in order to pave the way for inviting them to Islam. So, if a Kafir

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invites me to dine with him and eat lawful food like cheese or fish or have a lawful drink like tea, is it permissible for me to accept the invitation knowing that the dishes or cups might have been used for serving pork or drinking alcohol?

A: There are many types of establishing relationships with other people. Relationships based on mutual affection, love and brotherhood between a Muslim and a Kafir is prohibited. It might render a Muslim as a Kafir. Allah (Exalted be He) says, ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.﴾ There are many other Ayahs (Qur'anic verses) and Hadith narrated to the same effect.

There is nothing wrong, however, if the kind of relationship developed between the Muslim and Kafir does not go beyond selling and buying or accepting the Kafir's invitation to have lawful food with him or accepting a lawful present, provided that no harm is done to the Muslim's faith. It is permissible for the Muslim to dine and eat the food served by a Kafir in dishes or cups previously used for serving pork or drinking wine as long as they are properly washed.

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A Muslim is even more encouraged to develop relationships with Kafirs if it proves helpful in conveying the Message of Islam and he will be granted a great reward for that.

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The first question of Fatwa no. 14368

Q 1: My family is Mushrikoun (associating others with Allah in His Divinity or worship), except for one sister who embraced Islam. Is it permissible for me to live, eat, and drink with them? If so, is it permissible that I tell them that they are disbelievers? I called them to Islam, but they are hesitant and more inclined to Shirk. On my part, I have nowhere else to live?

A: You should continue to advise them and behave kindly and leniently towards them. If you are a well-to-do, you should support them so that Allah (Glorified be He) may soften their hearts and enlighten their sights. Allah (Exalted be He) says: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿ You should also try to

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find different ways to convey Al-Haqq (the Truth) to them, whether by means of books, recorded tapes, and letting them know that the Messenger of Allah (peace be upon him) started the call to Islam in Makkah by spreading the essence of Tawhid (belief in the Oneness of Allah/ monotheism) before the obligations of Salah (Prayer), Zakah (obligatory charity), Hajj, Sawm (Fast) were prescribed. The people of Makkah knew Allah (Exalted be He) and called upon Him in time of adversities, and admitted that it is He who created the heavens and the earth, but they took some righteous worshippers as mediators between them and Allah as far as their Du`a' (supplication) and `Ibadah (worship) were concerned. These righteous men used to feed the pilgrims and do other acts of goodness in times of prosperity, but when they died, people marked their graves and called upon them to intercede for them with Allah (Exalted be He), and even some of them made idols for some righteous men and worshipped them instead of Allah (Exalted be He). With the passage of time, people went further in their Shirk and rendered some kinds of trees, stones, and idols as gods to be worshipped instead of Allah, and drew close to them with all kinds of worship, such as calling upon them, offering sacrifices, and making vows for them. The Prophet's call was to obliterate all such kinds of worships and to direct them to Allah (Exalted be He) as only befitting to Him, and informing people that Allah is the One and Only, and the All-Hearing, Ever-Responsive with no other gods to be worshipped with Him, and that there are no mediators between Him and His Servants as He says in His Book: ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"﴿ and He says to His Prophet Muhammad (peace be upon him): ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴿

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Then, the Sahabah (Companions of the Prophet), may Allah be pleased with them, understood the teaching of Islam, and that the servants of Allah do not need mediators between them and Him. Subsequently, they liked to ask the Messenger of Allah (peace be upon him) about how they should call upon Allah (Exalted be He), and whether He is far away and so must be called loudly or close to His Servants so that they might converse with Him. And so Allah (Exalted be He) revealed this Ayah to let them know that He is near and close and is well-aware of their secrets and private conversations and what is even more hidden. He responds to a servant who calls upon Him, if he obeys the commands of Allah (Exalted be He) and abstains from His prohibitions. We ask Allah (Exalted be He) to guide the straying (erring) Muslims and reward those who obey Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14269

Q 1: there is a Christian person who stands among Muslims in rows of Salah (Prayer). He used to imitate worshippers in their moves and learnt some Ayahs (verses of the Qur'an). Many trials have been carried out to make him pronounce Shahadah (Testimony of Faith), but he completely refused. What is the ruling on letting him participate in congregational Salah?

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A: It is permissible to permit Christians to stand in rows of Salah among Muslims. We are not required to expel them from it because staying among Muslims and watching the acts of worship is from the public interest. Moreover, permitting them to stand in Muslim rows attracts them to Islam and gives a good reputation to Islam and Muslims.

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The second question of Fatwa no. 17971

Q 2: there are many churches here. Is it permissible to enter them to hold discussions with the priests? Is it permissible to enter them just to look at them and see what the people do there?

A: It is permissible for scholars and knowledgeable people to enter churches in order to call the people to Islam. However, we should not enter them just to look around. There is no benefit in doing so, and it is likely that the Muslim may be influenced by them, especially if he is ignorant about his own religion and cannot refute the confusion that they will inevitably direct towards him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 12464

Q 1: Du`ah (callers to Islam) in our area have agreed to hold a weekly meeting to get acquainted with each other, hold sessions, and practice Da`wah (calling to Islam). They chose Thursday night for this weekly meeting, provided that everyone brings their own food. Is this considered a Bid`ah (innovation in religion), as one of the scholars claimed that it is considered dedicating Thursday night to a particular form of `Ibadah (worship)? They only want this night to be the timing for the meeting, not for `Ibadah. I am now defending the Du`ah, and I think that getting acquainted with each other is a major factor in aiding Da`wah. What is the correct ruling on this?

A: There is no harm in meeting every Thursday night to give lectures, get acquainted and hold sessions. This is not considered dedicating Thursday night to a form of `Ibadah.

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Q 2: Some of the Du'ah (callers to Islam), who travel around villages for Da'wah (calling to Islam), have agreed to cover their own expenses when they go to the villages, instead of accepting the customary invitations extended from the villagers who used to provide them with food and slaughter a cow, a sheep, or more for them, at least every two days. They have done this knowing that not all villagers are able to afford this and some do not want to receive the Da'wah. is it Bid'ah (innovation in religion) on the part of the Du'ah to cover their own expenses, as some people claim?

A: Da'wah to Allah (Glorified and Exalted be He) is one of the best deeds.

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It is a good act on the part of the Du'ah to support themselves with their own money, as this falls under the title of self-sufficiency and non-reliance on others. Therefore, there is nothing wrong with taking the expenses they need with them wherever they go.

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The third question of Fatwa no. 18416

Q 3: I am an Imam (the one who leads congregational Prayer) of a Masjid (mosque), and I like to give an Islamic lesson to those who attend the Maghrib (Sunset) Prayer. However, they refuse to listen to me and leave the Masjid immediately after performing Salah (Prayer). They re-enter the Masjid upon hearing Adhan (call to Prayer) of `Isha' (Night) Prayer. Am I sinful if I force them to attend the lesson or should I cease giving this lesson? What should I do? May Allah reward you!

A: You should choose the suitable time to give this lesson whose aim is to remind the congregation of the Masjid. You can not do this at a time which is not suitable for them. The proper way is to set the time they agree on, make the lesson short and use wisdom and good instruction when advising them.

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The twenty second question of Fatwa no. 18612

Q 22: Is traveling and roaming about the world to make Da`wah (calling to Islam) considered a 'permanent migration' or is it something wrong based on the Hadith - that we do not know whether it is Sahih (authentic) or not - which reads: "There is no traveling after the Liberation of Makkah, but Jihad 'fighting/striving in the Cause of Allah' and sincere intention"? Please provide us with your beneficial answer.

A: The correct wording of the Hadith is: (There is no Hijrah after the Opening of Makkah, but Jihad and sincere intention. When you are asked to set out (for the cause of Islam) you should set out.) (Related in the Two Sahih Books of Hadith ', meaning, Al-Bukhari and Muslim' on the authority of Ibn `Abbas, may Allah be pleased with them both). The Hijrah which is mentioned in the Hadith refers to the one that was an individual obligation on all Muslims to leave their homeland, Makkah and go to Madinah after the Opening of Makkah. However, other forms of Hijrah (migration to lands other than a believer's homeland) are still applicable such as Hijrah for sake of Jihad, for a good intention such as fleeing from the home of Kafirs (disbelievers), seeking knowledge, or escaping to safeguard one's Din 'religion' against Fitnah (temptation). Thus, the Hadith which is mentioned above is confined to Hijrah from Makkah for it has already become a Muslim place. As for Hijrah from the countries of Kafirs to Muslim countries, it will remain applicable until the Day of Resurrection.

On the other hand, Da`wah (calling to Islam) and spreading Islam in the countries of the Kafirs is

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a great benefit and a lofty deed. Any fatigue or harm that a Muslim may face and any money that he may spend for the sake of Da`wah is considered a sort of Jihad which he will be rewarded for. Nevertheless, it is not identical to Jihad Al-Kuffar (fighting the disbelievers) but each one of them is beneficial and greatly rewarded.

It is worthy to mention here that it is related in the Two Sahih Books of Hadith from the Hadith which is narrated by Sahl ibn Sa`d Al-Sa`idy (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said to `Aly ibn Abu Talib (may Allah be pleased with him) on the day of Khaybar: (... By Allah, if Allah guides aright even one man through you that is better for you than to possess the most valuable of the camels.)

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The ninth question of Fatwa no. 18452

Q 9: how can I invite my younger brothers who are ten years old to Iltizam (practicing Islam)? What is the proper way to follow in doing this?

A: We recommend that you teach them the Qur'an, the Sunnah and Islamic morals such as righteousness, maintaining ties of kinship, honesty and so on. You should also teach them to observe congregational Salah (Prayer), in addition to the Islamic manners in eating, drinking, talking and others. If they grow up while observing these great manners,

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they will be guided by the will of Allah, and they will be a great source of benefit to themselves and their Ummah (nation). You will be greatly rewarded as well.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The eleventh question of Fatwa no. 18612

Q 11: Allah (Exalted be He) says in Surah Al-Jumu`ah:** (Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land) **Does giving lessons after Jumu`ah (Friday) Prayer oppose the directions of Allah (Glorified and Exalted be He) that were stated in the previous Ayah? Would two persons offering Salah together have the same reward as the congregational Salah or would their reward be like a person who prays alone?

A: First, we have no proof that prevents giving a religious lesson after Jumu`ah (Friday) Prayer. It is well-known that lessons are given according to different circumstances. The Ayah which you mentioned does not contradict giving lessons, this is because whoever wants to sit and listen may do so, otherwise, they may leave. There is no harm as the matter is flexible, thanks to Allah (Exalted be He). However, it is better not to give lessons after the Khutbah (sermon) if there is no need, because the Khutbah is a form of preaching and it precedes these lessons, and by this way it would be repeated. The more Khutbahs and lectures delivered, the more boring they will become. This will make them seem unimportant and have less impact,

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unless it is necessary to repeat them. **Second,** the Salah of two or more persons is considered congregational; however, the more the number of people increases, the more reward and grace they will receive. Congregational Salah should be offered with people at the Masjid (Mosques) and it is not permissible to miss it. The Prophet (peace be upon him) said: ("Whoever hears the call (Adhan) and does not come to it (the prayer), then there is no prayer for him except if he has an excuse.") Related by Ibn Majah, Al-Daraqutny, and other compilers of Hadith with a good Sanad (chain of transmission). Ibn `Abbas (may Allah be pleased with them both) was asked about the meaning of 'excuse', and he replied: It is either fear or illness.

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Fatwa no. 14046

Q: Is it permissible for Du`ah (callers to Islam) to practice Da`wah (calling to Islam) in a place where Bid`ahs (innovations in religion) used to be practiced, such as the places of celebrating the Mawlid (the Prophet's birthday)? Is it permissible to propagate virtue and prevent vice there?

A: Celebrating the Mawlid is a rejected Bid`ah. However, there is no objection to using the place where the Mawlid used to be celebrated for the propagation of virtue and Da`wah.

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Fatwa no. 13984

Q: What is your advice to young people who go astray during adolescence?

A: Young people should be mindful of Allah (Glorified and Exalted be He) in all their matters and live according to the pillars of Islam. They also have to abide by the Sunnah of their Prophet Muhammad (peace be upon him). They should not waste their time and they have to busy themselves with what is of benefit for them in this world and the Hereafter. Most important, they should avoid and guard themselves against bad friends to be safe from their evil and shield themselves from trials.

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The fourth question of Fatwa no. 6430

Q 4: is it permissible for a young person or a group of Muslim youths to sit in a party which includes men and women, whether one woman or more, with the intention of Da`wah (calling to Islam)?

A: If they intend with their Da`wah to change the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) in that society, and they have means by which they can achieve this, it is permissible for them to do so. Otherwise, they should stay away from them.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. (18870)

Q 2: It is authentically reported on the authority of Abu Hurayrah and `Amr Ibn Al-`As (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get one reward.﴿

Does the judgment referred to here apply specifically to those in authority and judges? Or, is it general enough to include seekers after religious knowledge and scholars who make use of the best of their knowledge to choose the way of Da`wah (call to Islam) adequate to their countries that may turn out later to be right or wrong? Are they entitled to apply their personal judgments to such matters? Or, may they only adopt the opinions of reverend trustworthy scholars known for their knowledge and excellence?

A: The purport of the Hadith is general enough to include both the judge who decides on disputes and the Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) provided that both of them have the qualifications of Ijtihad (exercising personal judgment) provided for by scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence). The same applies to da`ys (callers to Allah) who must be qualified to practice Ijtihad. Practicing their Da`wah, they should follow what Allah has mentioned in

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the Ayah (Qur'anic verse) that reads: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching﴿ and the Ayah that reads: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿ Moreover, they have to apply and put into practice the methods adopted by the Prophet (peace be upon him) while calling people to Islam and put aside all other methods innovated by people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth and sixth questions of Fatwa No. (17042)

Q 4: I would call Muslims, especially Arab students by virtue of speaking the same language, to Islam. To do so, I would use a variety of methods, i.e. giving useful books, giving beneficial tapes and talking to them about religious matters I'm familiar with. Some of them would comply while others would continue indulging in their desires. I ask you, is it permissible to phone the parents of those who do not comply to inform them the truth about how the money they send is spent on mixed parties in which wine is drunk and adultery is a common practice, we seek refuge with Allah. If it is not permissible, what should I do? May Allah preserve you.

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A: You must advise the parents of those who, according to you, spend money sent to them on vice to stop supporting them in their corruption.

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Q 6: There was a Muslim girl who would display her beauty and charms flagrantly and would go to discos and night clubs where she would sit with European youths. I did not have enough courage to call her to Islam directly. Therefore, I sent her a message admonishing her about her Tabarruj (display of beauty and charms) reminding her of some Ayahs (Qur'anic verses) and Hadith along with the book, Social Fatwas, that includes your Fatwa, may Allah preserve you, on women displaying their beauty and charms and traveling abroad. The question is: Is my behaving as such permissible bearing in mind that the girl is a non-Mahram (not a spouse or an unmarriageable relative) to me?

A: Whenever you see a Muslim committing a sin, you should advise him presenting him with useful books. In fact, this is considered helping one another in righteousness and piety. Advising this girl in such a manner is obligatory and you will be rewarded In Sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16920

Q 2: if i warn some Muslim brothers against some sins, yet i myself commit them, am i a hypocrite for doing so? Please advise, may Allah reward you.

A: You should repent from these sins and continue warning your Muslim brothers against them. It is impermissible for you to insist on committing sins and stop warning people against them, as this is considered a double sin. You should repent to Allah, and continue advising your Muslim brothers. Thus, you are not considered a hypocrite. However, you thus commit what is dispraised by Allah in His saying, ﴿O you who believe! Why do you say that which you do not do?﴾ ﴿Most hateful it is with Allâh that you say that which you do not do.﴾ (Surah Al-Saff, 61: 2-3). Allah also says, ﴿Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?﴾

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Failing to practice what one preaches

The second question of Fatwa no. 19172

Q 2: I sometimes used to lead the people of my village in Salah (Prayer). Many times, I deliver Khutbah (sermon) of Jumu`ah (Friday) Prayer from books prepared for that purpose. I know, all praise be to Allah, my position in people's hearts. But the devil, sometimes, overcomes me and I follow my desires and whims. I feel great embarrassment when I commit any sin, because I know what is right and what is wrong. I ask people to avoid sins and evils though I commit these sins. Moreover, I know Allah's Saying: (Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?) **I do not know when I can overcome these whims and desires. Moreover, I am a young man who is unmarried.**

A: We advise you to continue advising people in your village and to increase your knowledge of Shari`ah (Islamic law) as much as you can. You also have to strive hard to avoid sins and your actions should be consistent with what you preach as much as possible. Allah (Exalted be He) says: (As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers).") You also have to repent sincerely of your past sins.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16696

Q 2: As a pioneer of the Salafiyyah (those following the way of the righteous predecessors) Call and the current Islamic awakening, what do you advise us concerning dealing with Sufi shaykhs and their followers? I appreciate your guidance. May Allah guide you!

A: You should call the shaykhs of Sufism and others to Allah (Exalted be He) with wisdom, fair preaching, and argue with them in the best way as Allah has ordered His Prophet (peace be upon him). You should urge them to abide by the Sunnah and abandon any Bid`ah (innovation in religion). However, this should be done without rigidity and turning them away. If anyone refuses to adhere to the Sunnah they should be abandoned and people should be warned against him in a suitable way which does not have a negative affect on the call to Islam. If there was no possibility to forbid this evil totally, it should be reduced as much as possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14585

Q 2: i am always struggling with my conscience; sometimes it is inclined to goodness and other times to evil. Please advise.

A: If you feel inclined towards doing something good, do it immediately and be faithful in your intention. Seize the opportunity, and praise Allah that He has facilitated goodness for you. If you feel inclined towards doing something evil, refrain from doing it, and seek refuge with Allah from Satan. You should block the means to evil, and transfer them into something useful which distracts you from thinking of anything evil. You should also stay away from the means leading to evil, and supplicate to Allah to protect you from all forms of evil, as Allah is near to those who supplicate to Him. May Allah guide us all to doing what is good and keep us away from evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 14471

Q 1: i have some brothers who do not perform Salah. My father and I advise them frequently, but they do not respond. One of them is 17 years old, and the other is 18 years old. Until now, we have failed to convince them to perform Salah.

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Knowing that their work is lawful, are their earnings Halal (lawful) and should we accept them? Is it permissible for them to stay and eat with us? They make fun of us whenever we advise them. What should we do with them? Should we kick them out?

A: You should advise and remind them often of Allah (Exalted be He). You can also make use of situations such as the death of a relative or visiting graves where the advice is easier and more effective. You should supplicate to Allah to guide them and He (Glorified be He) may respond. You can avoid sitting with them often.

It is permissible to eat with them if their earnings are from Halal sources.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The fourteenth question of Fatwa no. 18612

Q 14: What is the ruling on a worker who seeks to increase his income by receiving wages for teaching the Qur'an, announcing Adhan (call to Prayer) and leading people in Salah (Prayer)? What is the ruling on someone who receives wages for dedicating himself to Da`wah (calling to Islam) purposes, leading people in Salah and giving lectures at the Masjid (mosque)?

A: According to the most appropriate view held by scholars, it is permissible to take wages for teaching the Qur'an.

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This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: (You are most entitled to take wages for teaching the Book of Allah.) The prophet is also reported to have given off a woman in marriage to a man on the condition that he would teach her the Ayahs (Qur'anic verses) he had memorized. That served as her Mahr (mandatory gift to a bride from her groom). It is also permissible to take the wages which the concerned authorities grant to the Imams of Masjids, Du`ah (callers to Islam) and teachers of religious sciences.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14041

I live in a large religious family. However, my mother, who is 70 years old, does not offer Sawm (Fast) or Salah (Prayer). If we ask her whether she performed Salah, she replies in the affirmative, and when we try to teach her the matters of her Din, she cries and feels offended and says that she already knows all that. Not only that but she blames us for dealing unjustly with her. I regret talking to her in such a manner and feel that I have invoked the wrath of Allah (Exalted be He) and her, but if I stop advising her, she becomes heedless once again.

I hope you could advice me what to do, and give me some advice that I should follow to help her adhere more to the teachings of Islam, In Sha'a-Allah (if Allah wills). May Allah reward you. Am I sinful for what I did with my mother?

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A: You should behave leniently and kindly with her and continue to call her to perform Salah after explaining the religious rulings in this matter, so that Allah may guide her. I hope you will be greatly rewarded.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19402

All praise be to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions and whoever follows them in righteousness until the Day of Judgment. To continue:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the inquiries submitted to it to discuss the opinions and essays propagated in the mass media concerning the "Call for the Unification of Religions" i.e. Islam, Judaism, and Christianity, and has studied the call's requests to: Build a Masjid (mosque), a Church, and a Jewish temple in one area, especially in universities, airports, and public squares ...etc. Print the Noble Qur'an, the Tawrah (Torah), and the Injil (Gospel) in one book. Other consequences of such a call include holding conferences, symposiums, and establishing societies both in the East

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and the West.

After conducting a comprehensive study of the issue, the committee resolves the following:- First: One of the fundamental articles of faith in Islam, which is regarded as an essential part of the religion and upon which all Muslims have agreed, is that there exists no true religion on earth except Islam, and that as a final religion it abrogates all previous religions and creeds. Therefore, no religion other than Islam remains on earth through which Allah may be worshipped. Allah (Exalted be He) says: ﴾Truly, the religion with Allâh is Islâm.﴿ Allah (Exalted be He) also says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ Allah (Exalted be He) also says: ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ **Second:** Another fundamental article of faith in Islam is to believe that the Qur'an is the last Book revealed by the Lord of all creation. It abrogates all the preceding Books revealed by Allah, such as the Tawrah (Torah), the Zabur (Psalms), and the Injil (Gospel), and as such no Book other than the Qur'an has been left through which Allah can be worshipped. Allah (Exalted be He) says, ﴾And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you.﴿

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Third: It is our belief that both the Torah and the Gospels are abrogated by the Qur'an, and that they were changed by means of additions or deletions committed by their followers. This is indicated in some Ayahs (Qur'anic verses) of the Noble Qur'an. Allah (Exalted be He) says: ﴾So because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them.﴿ Allah (Exalted be He) also says,

﴿Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴾ Allah (Exalted be He) says, ﴿And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.﴾ Accordingly, whatever is considered correct in these Books, has been abrogated by Islam. The remaining parts are either distorted or altered. This is proved by the following incident. It was authentically reported that the Prophet (peace be upon him)

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got angry when he saw `Umar Ibn Al-Khattab (may Allah be pleased with him) holding a sheet containing some verses from the Torah and he said to him, ﴿O Umar! Are you in doubt? Have I not brought it (i.e. the Message of Islam) to you white and clear? If my brother Musa (Moses, peace be upon him)) had been alive, he would but have followed me.﴾ Narrated by Ahmed, Al-Darami and others. **Fourth:** Another fundamental article of faith in Islam is that our Prophet and Messenger Muhammad (peace be upon him) is the seal of all prophets and messengers. Allah (Exalted be He) says, ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴾ As such, no other messenger is left to be followed except Muhammad (peace be upon him). If any of Allah's prophets and messengers had been alive, they too along with their followers would but have followed Muhammad (peace be upon him). Allah (Exalted be He) says, ﴿And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."﴾ When Jesus (peace be upon him), the Prophet of Allah,

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comes at the end of time he will follow Muhammad (peace be upon him) and will rule according to the Shari`ah (Islamic Law) brought by Muhammad (peace be upon him). Allah (Exalted be He) says, ﴿Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.﴾ In addition, one of the basic pillars of faith in Islam is that Muhammad (peace be upon him) was sent to all of mankind. Allah (Exalted be He) says, ﴿And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.﴾ Allah (Exalted be He) says, ﴿Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴾ There are other Ayahs on the same subject. **Fifth:** Another fundamental article of faith in Islam is that any Jew or Christian who does not

embrace Islam should be considered and designated as a Kafir (disbeliever) as well as an enemy of Allah, His Messenger and the Mum'minun (believers), and as such will dwell in Hell Fire in accordance with the Ayah which reads, (Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.)

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Allah (Glorified and Exalted be He) also says: (Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.) Allah (Exalted be He) further says, (this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.) Allah (Exalted be He) says, (This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby) It is authentically narrated in the Sahih (authentic book of Hadith) of Muslim that the Prophet (peace be upon him) said, (By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies while not believing in me will be of the inhabitants of Hellfire.) Based on the above, anyone who does not charge Jews and Christians with Kufr (disbelief) will be a Kafir himself according to the Shari'ah principle which states: (Anyone who does not charge the Kafir with Kufr will be regarded as Kafir himself). **Sixth:** Adulterating the fundamentals of Islamic Faith and the facts of Shari`ah (Islamic Law) to serve the call (for the unification of religions), by mixing them together and casting them into one mould is but a wicked call. It aims at mixing Truth with Falsehood, destroying Islam, undermining its very foundations and inviting all Muslims to clear Riddah (apostasy). Allah (Exalted be He) says, (And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can.)

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Allah (Exalted be He) also says, (They wish that you reject Faith, as they have rejected Faith, and thus that you all become equal (like one another).) **Seventh:** The inevitable consequences of such evil calls include the cancellation of differences between Islam and Kufr, Truth and Falsehood, complete negation of propagation of virtue and prevention of vice, breaking of barriers of alienation between Muslims and Kafirs so that no loyalty nor Jihad (fighting in the Cause of Allah) nor struggle for the sake of elevating Allah's Word may take place. Allah (Exalted be He) commands, (Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.) Allah (Exalted be He) says, (and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious).) Allah (Exalted be He) further says, (O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand.)

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Eighth: Were this call for unification to emanate from a Muslim, it would be considered explicit Riddah from Islam as, conflicting with the principles of the Islamic faith, it declares disbelief in Allah (Glorified and Exalted be He). This call annuls what the Qur'an proves to be true, and denies the fact that the Qur'an abrogates all preceding Scriptures and religions. Based on this, the notion that advocates unification of religions is rejected according to Shari'ah and is strictly prohibited on the basis of all the proofs mentioned in the Qur'an, Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars). **Ninth:** Based on what has been said above, it is not permissible for any Muslim who believes in Allah as the only true Lord, chooses Islam as a religion, and Muhammad (peace be upon him) as a Prophet and Messenger, to call to this abominable belief, or encourage others to join it, or spread it among other Muslims, let alone accept it, attend conferences or symposiums held for such purposes. It is prohibited for any Muslim to print the Torah and the Gospel even independently. So how could it be permissible to print them with the Qur'an in one book? Accordingly, whoever does that, or calls for it, has far strayed from the Straight Path, as such an act will be viewed as combining the Truth (the Noble Qur'an) with the altered or abrogated books of the Torah and the Gospel. Moreover, it is prohibited for any Muslim to respond to the call for building (a mosque, a church, or a temple) in one complex, as this would imply a confession that there are religions other than Islam through which Allah may be worshipped.

This would also involve denial that Islam is the purest of all the other religions. It would also imply a serious admission that there exists three true religions for people to adopt whichever they wish and that Islam has not abrogated all the preceding religions. Undoubtedly, approving, believing, or accepting this call is considered Kufr (disbelief) and manifest error as it plainly contradicts the Noble Qur'an, the Purified Sunnah (whatever is reported from the Prophet), and the Muslim Ijma` (consensus of scholars). It would also imply an agreement that the alterations made by the Jews and Christians are from Allah (Exalted be He). Moreover, it is not permissible to call churches Allah's houses as the acts of worship practiced by Christians are in contradiction with the principles of Islam and are thus not accepted by Allah. Allah (Exalted be He) says, ﴿And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾ Rather they (churches) are houses where Kufr in Allah is practiced. We seek refuge with Allah from Kufr and those who belong to it. Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with Him) stated in "Majmu` Al-Fatawa" (collection of Islamic Fatwas) 162/22, as follows:- "Churches and Synagogues are not Allah's houses, but Allah's Houses are the Masjids (mosques). Rather, they (churches and synagogues) are houses of Kufr even though Allah's Name is mentioned therein. Houses are appreciated according to their inhabitants' degree of faith. These people rejected Allah's last Prophet (peace be upon him) and as such they are considered Kafirs (disbelievers), hence theirs are but houses designated for the worship practiced by the Kaffirs." **Tenth:** It is noteworthy that calling the Kaffirs in general and the People of the Book in particular to Islam is incumbent upon all Muslims as per the explicit

texts of our Noble Qur'an and Sunnah. However, a response may not be achieved except through kind words and sound arguments. It should, nonetheless, be done on the condition that none of the rules and principles of Islam be compromised, so that they might either be convinced to embrace Islam or reject it and die after a clear warning had been given to them. Allah (Exalted be He) says, ﴿Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if

they turn away, say: "Bear witness that we are Muslims.") However, debates, meetings, and dialogue held with them in order to enable them to achieve their desires and fulfill their objectives through breaking the bonds of Islam and undermining the very foundations of Islamic Faith are all considered invalid, which is rejected by Allah, His Messenger (peace be upon him), and the Mu'minun (believers). Allah (Exalted be He) says: (but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you.)

The committee, in resolving and issuing this verdict for all people also seeks all Muslims in general and scholars in particular, to fear Allah and to protect Islam and preserve the Muslim `Aqidah (creed) from error, and from Kufr and its people. It also urges them to take precautions against this obvious call for disbelief and against falling into its traps. We seek refuge with Allah lest any Muslim should become

a reason for bringing such an error to the Muslim nations and spreading it among them. We ask Allah with His Most Beautiful Names and Lofty Attributes to protect us all from these devious afflictions, guide us to the Straight Path, make us a source of guidance to others, and make us protectors of Islam who continue to follow the light and guidance of their Lord until they meet with Him while He is pleased with them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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An important Fatwa (number 20096 from the Permanent Committee for Scholarly Research and Ifta' in The Kingdom of Saudi Arabia that warns against the methods of Christianization

All praise be to Allah the Lord of the worlds and peace and blessings be upon he who was sent as a mercy for all people; the seal of prophets and messengers; our Prophet Muhammad and upon his family and Companions and those who followed them in righteousness until the Day of Judgment.

It is well known to whomever Allah has enlightened their insight from among Muslims that Jews, Christians and others are the most intense people with regard to their animosity towards Muslims. They hold alliances and gather against Muslims to destroy them and overwhelm them with confusion concerning Islam with which Allah sent the seal of His messengers and prophets Muhammad (peace be upon him). Disbelievers have various ways and means in turning Muslims away from Islam, leading them astray, containing them, invading their minds and plotting against them. Their call, societies and missionaries are effective these days. One of these misguiding methods was a pamphlet entitled "The Institute of the People of the Scripture in South Africa". This pamphlet was sent to institutions, societies and individuals through post-office boxes in the Arab Peninsula which is the origin of Islam and its last abode.

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This pamphlet contains educational programs through correspondence and a free participation card in Tawrah (Torah), Zabur (Book revealed to Prophet Dawud [David]) and Injil (Gospel). There are excerpts of these books on the back of the pamphlet.

Denunciation and warning against this organized invasion with all its means are glad tidings that we would like to give to all Muslims. One of the good initiatives was sending these pamphlets and conversations to the Permanent Committee for Scholarly Research and Ifta' in order to issue warning statements to all Muslims against these disbelieving calls.

Since the advent of Islam on earth, its enemies have been plotting against it day and night and conspiring against its followers whenever it is possible for them to do so. They do this in order to bring Muslims out of the light and into darkness and to get rid of the existence of Islam. They hope to weaken the effect and influence of Islam upon Muslims. Allah (Exalted be He) says: ﴾Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down unto you any good from your Lord.﴿ ,

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﴾Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that

Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.﴿ and ﴾O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.﴿

One of the fierce enemies of this religion are the malicious Christians who exert their utmost efforts to stop the expansion of Islam around the world. Moreover, they attack Muslims in their homes especially when the Muslim Ummah (nation) is weak, as in these days. It is well-known that the aim behind this attack is to destabilize the creed of Muslims and to cause them to doubt their religion in order to prepare them to apostatize Islam and embrace Christianity. This attack is wrongly known as "missionary invitation". It is no more than a call to paganism in the adulterated Christianity that contradicts what is revealed by Allah. Moreover, prophet `Eisa (Jesus) (peace be upon him) is completely innocent of these lies.

Christians have spent much money in order to achieve

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their goals in evangelizing the whole world, especially Muslims. But their status is as Allah (Exalted be He) says: ﴾Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴿ In order to achieve this goal, they held many regional and international conferences many centuries ago and continue holding them at the present time. Evangelists all over the world used to come to these conferences to exchange views and suggestions concerning the best ways and important results for achieving this goal. Moreover, they have also planned and designed programs for it. Some of these means are:

1- Sending missionary missions to Muslim states and calling to Christianity through distributing publications, books, pamphlets, translations of the Injil and other publications designed to raise suspicions about Islam, attack it and distort its image before the whole world.

2- They try to evangelize people indirectly. One of these dangerous means is what is done through introducing medicine and medical care.

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One of the means that has made this method effective is the need for medicine due to the spread of plagues and epidemic diseases in the Muslim environments especially in times of scarcity of Muslim physicians. Moreover, you may not find any Muslim physicians in some Muslim countries. Another of these means is evangelizing people through education. This may take the form of building Christian schools and universities or building schools that openly care only about education while they hide the Christian agenda. This has encouraged some Muslims to admit their children into these schools for the sake of learning foreign languages or other subjects. By doing so, Muslims give them a great opportunity by giving them their children at a young and adolescent age where there minds are empty and willing to absorb anything regardless of who the teacher is. Another of their missionary tactics is the use of mass media through broadcasts directed to the Muslim world in addition to an enormous number of satellite channels that have spread in the last number of years. Moreover, there are many newspapers, magazines and pamphlets issued in great numbers to serve this purpose. All these informational means whether visual, audible or readable are used in supporting the process of evangelism through various means:

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A- Calling to Christianity through showing its alleged advantages and mercy to the whole world.

B- Raising suspicious matters for Muslims with regard to their creed, rites and religious relations.

C- Spreading nakedness and lewdness and arousing desires for the sake of dissolution and getting rid of good morals and decency. They aim to turn those who watch them into servants of their whims and desires and seekers of cheap pleasures. Then, it will be easy to call them to anything even Riddah (apostasy) or disbelief in Allah. This may happen after this audience forsakes their faith in Allah and religious restraint deteriorates in their souls.

3- There are many other means of evangelism that one can see when they contemplate the affairs of the Muslim world. We will not mention these means as we intend here to draw attention to these means, not count them. Their trials are judged by Allah in his saying: ﴿they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.﴾ and ﴿They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).﴾

4- These are the plans and plots designed by evangelists in order to misguide Muslims. So what is the duty of Muslims towards these plots? How can they counter these fierce attacks against Islam and Muslims? There is no doubt that it is a great common responsibility upon Muslims whether individuals or groups, governments or people in order to confront this wicked advance that target every individual in this Ummah whether old or young, man or woman. Allah is Sufficient for us and He is the Best Disposer of affairs. We can sum up things that should be done in general. Moreover, we have to realize that every circumstance has the appropriate legal measures and preparations. These measures are:

1- Establishing the Islamic creed firmly in the hearts of Muslims through educational methods and programs in general. Moreover, great attention should be paid to young men in public and private schools.

2- Spreading religious awareness among the different classes of the Muslim Ummah and filling their souls with jealousy for this religion and its sanctuaries.

3- Exercising control over the outlets of the products of Christian evangelism such as films, pamphlets, magazines and the like. We should deny them access to our land. We should also punish those who violate these rules with deterring punishments.

4- Instructing and enlightening people about the dangers of evangelism and the ways followed by preachers to avoid being caught in their traps.

5- Taking care of all the basic aspects in a Muslim's life especially health and education. Events have shown that these are the dangerous outlets that Christians use to reach to people's minds and spirits.

6- All Muslims everywhere should adhere to their religion and creed regardless of the circumstances. A Muslim should also establish the rites of Islam in his soul and in the souls of those who are under his supervision. Moreover, a Muslim family should be fortified against these invasions that target their creed and morals.

7- Being cautious against traveling to the countries of disbelief except in cases of great need as for the sake of medicine or seeking knowledge that are not found in Muslim states. Moreover, those who travel should be able to refute suspicions and temptations aroused by disbelievers.

8- Activating social solidarity and cooperation among Muslims. Rich people should care for the poor and help them by their experience and useful projects in order to meet their needs. This should be done in order to prevent Christians from making use of this need. In the end, we ask Allah with his Most Beautiful Names and Attributes to heal the rifts of Muslims, bring together their hearts, guide them to the ways of success, protect them against the plots and evils of their enemies and push them away from all hidden and evident immoralities. He is the Most Merciful. O Allah, we supplicate to You to foil the plots of those who intend evil against Islam and Muslims and to busy them with themselves. You are over all things competent. Exalted is your Lord, the Lord of might, above what they describe. Peace be upon the messengers and all praise be to Allah the Lord of the worlds. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

what is the religious recourse when doubtful questions appear

Fatwa no. 19270

Q: When I have a question about some religious matters, such as Salah (Prayer), Sawm (Fast), Hajj, dealings with others, or divorce. Is it sufficient to take the opinion of a Muslim scholar who is known for his knowledge, righteousness and piety, and qualified to issue fatwas, such as one of the Council of Senior Scholars, or someone who has equivalent knowledge, and follow his response to my question? Or can I submit my question to a number of scholars and choose the answer that suits me?

A: If you have a question about any religious matter, you should ask the people of knowledge, as Allah says: (So ask the people of the Reminder, if you do not know.) If you are given a fatwa by someone whose knowledge and Taqwa (fearing Allah as He should be feared) you trust, then you have to adhere to that fatwa. It is not permissible for a person to ask a number of scholars so that he can choose the easiest Fatwa or whatever suits his desires or opinion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19077

Q: does 'Abdullah Al-Harary Al-Habashy serve Islam or try to destroy it?

A: The man you mentioned is an evil leader of Bid'ah (innovation in religion) and deviation in the current age. He has mobilized himself and his followers to destroy the 'Aqidah (creed) of the Muslims, which the Prophet (peace be upon him), his Sahabah (Companions of the Prophet), and the Tabi'un (Followers, the generation after the Companions of the Prophet) followed. He and his followers have established for themselves a corrupt Mad-hab (School of Jurisprudence), full of strange and evil opinions that have no basis in the Qur'an or Sunnah. They have many aberrations and falsities regarding beliefs and actions, and they slander the Imams (leaders) of the Din (the religion of Islam). It is therefore obligatory on Muslims everywhere to beware of them and warn others against this deviant group, its perverted beliefs, and corrupt opinions.

We ask Allah, the Most Generous, to protect all Muslims from their evil, and the evil of others, as Allah is the Guardian and the One Able to do this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19606

Praise be to Allah Alone. Peace and blessings be upon the last Prophet, his family, and Companions.

(Part No. 12; Page No. 309)

The Permanent Committee for Scholarly Research and Ifta' has received questions and requests for information about jama`at-ul-Ahbash (the Habashis) and the founder of the group, `Abdullah Al-Habashy which was founded in Lebanon. This group has many activities in some European countries, America, and Australia. Therefore, the Committee examined the books and articles published by this group, in which it explains its beliefs, thoughts, and call.

Having reviewed these materials, the Committee explains the following for Muslims: First, it is reported in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) from the Hadith of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: (The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter.) The Hadith also has different wordings. The Prophet (peace be upon him) said: (I advise you to fear Allah, to listen and obey, even if a slave is appointed as your leader. Whoever among you lives after me (i.e. my death), will see differences arise. I urge you to adhere to my Sunnah and the practices of the Rightly-Guided Caliphs; clench your teeth on it (hold fast to it). Beware of newly invented things, for every Bid`ah (innovation) is an error.") (Narrated by Ahmad, Abu Dawud, and Al-Tirmidhi who said, it is a good and authentic Hadith). One of the most important characteristics by which those first generations were distinguished and by which they achieved a higher level of righteousness than other people, was the fact that they referred all their affairs to the Qur'an and the Sunnah. They gave precedence to the Qur'an and the Sunnah over all views, regardless of who supported them. They understood the texts of the noble Revelation (the Qur'an and the Sunnah) in accordance with the principles of Shari`ah and Arabic language.

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The Shari`ah was completely adopted in both general and specific issues. The ambiguous texts were explained by decisive texts. Hence, they upheld the Shari`ah, adhered to it, and held fast to it. They did not add anything to it or take anything away from it. How could they add or omit anything from the religion when they were adhering to divine texts which are free of mistakes and errors? **Second,** these generations were succeeded by others and Bid`ah (religious innovations) and invented matters emerged among them. Some of them held their own opinions. Those people forsook the divine texts and deliberately misinterpreted and distorted them to suit people's desires and ideas. Thus, they disobeyed the Messenger, and followed other than the way of the believers. Allah (Exalted be He) says: (And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!) It is a part of the favor of Allah (may He be Exaled) towards this nation that He chooses scholars throughout time

to refute every Bid`ah which distorts Islam, contaminates its purity, and competes with or tries to destroy the Sunnah. This is the fulfillment of Allah's Promise to protect His religion, as He says: ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿

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Moreover, according to the Hadith which was authentically reported in Sahih, Sunan and Masanid (Compilations of Hadith) and others, the Prophet (peace be upon him) said: ﴾A group of people from my Ummah will continue to obey Allah's Command, and those who desert or oppose them shall not be able to do them any harm and they will be prevailing over the people.﴿ The Hadith has another wordings. **Third,** during the last quarter of the fourteenth century AH, a group emerged whose leader was `Abdullah Al-Habashy. He moved from Abyssinia (Ethiopia) to Al-Sham (The Levant) taking his misguidance with him. He moved about in that region until he settled in Lebanon where he started to call people to his group. The number of his followers increased and started to spread his ideas which are a mixture of the ideas of Al-Jahmiyyah (A Muslim sect), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), Al-Quburiyyah (Grave-worshippers) and Sufis. He fanatically supported his ideas by engaging in debates and printing books and leaflets to propagate them. Anyone who reads what has been written and published by this group will clearly see that their beliefs go beyond the pale of Islam, meaning, Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Among their false beliefs, for example are the following (for example and not exclusively): 1- With regard to the issue of faith, they follow the school of thought of Al-Irja' [those who believe that sin does not matter as long as the person is a believer] which is condemned in Islam. It is known that the `Aqidah (creed) of the Muslims, which was that followed by the Companions,

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the Tabi`un (Followers, the generation after the Companions of the Prophet) and those who follow their steps until the present day, is that Iman (faith) is the matter of words spoken by the tongue, belief is what is held in the heart and actions are what are done by the body. Belief must be accompanied by submission to the laws of Islam, otherwise the so-called faith is not valid. There are many reports from the pious Predecessors which confirm this belief, for example the words of Imam Al-Shafi`y (may Allah have mercy on him): "Among the consensus of the Companions, the Tabi`un, those who came after them and those whom we have met, is that they say: faith is words, actions and intentions; one of these three will not be complete without the other two." 2- They allow calling, seeking refuge with the dead and seeking help from them instead of Allah (Exalted be He). This is major Shirk (associating others in worship with Allah) according to the texts of the Qur'an, the Sunnah and the Ijma` (consensus of scholars). This major shirk is the same as the religion of the earlier polytheists of Quraysh and others, as Allah (Exalted be He) says: ﴾And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴿

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Allah (Glorified and Exalted be He) says: ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴿ He also says: ﴾Say (O

Muhammad صلى الله عليه وسلم): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."﴾ ﴿Say (O Muhammad صلى الله عليه وسلم): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh."﴾ and He also says: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ Allah (Exalted be He) says: ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾ The Prophet (peace be upon him) said: ﴿Supplication (du'a') is itself the worship.﴾ This was narrated by the compilers of Sunan (Hadith compilations classified by jurisprudential themes) with a sound chain of narration. There are many Ayahs and Hadiths in this context which indicate the same meaning.

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These indicate that the earlier polytheists knew that Allah (Exalted be He) was the Creator, the Provider, the One Who brings benefit or the One Who is Able to cause harm. They only worshipped their gods so that they would intercede for them with Allah (Exalted be He) and bring them closer to Him and thus, they committed major shirk. Allah (Exalted be He) described them as disbelievers and polytheists and commanded His Prophet (peace be upon him) to fight them in order to devote worship to Allah alone as He says: ﴿And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world].﴾ Scholars have written many books on this topic in which they have clearly explained the true Islam with which Allah (Exalted be He) sent His Messengers and revealed His Books. They also discussed the religion and beliefs of the people of Jahiliyyah (pre-Islamic time of ignorance), and their beliefs and their actions which went against the laws of Allah (Exalted be He). One of the best writers on this topic was Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him), in his numerous books; such as his concise book "Qa`idah Jalilah fi Al-Tawassul wa Al-Wasilah." 3- In their view, the Qur'an is not the Word of Allah in the true sense. It is known from the texts of the Qur'an, the Sunnah and the Ijma` that Allah (Exalted be He) speaks whenever He wills, in a manner that befits His Majesty (may He be praised) and the Qur'an; both its letters and meanings are from Allah (Exalted be He) in the true sense. Allah (Exalted be He) says: ﴿And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân)﴾

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Allah (Glorified be He) says: ﴿and to Mûsâ (Moses) Allâh spoke directly.﴾ He also says: ﴿And the Word of your Lord has been fulfilled in truth and in justice.﴾ He says: ﴿inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?﴾ Allah (Glorified and Exalted be He) says: ﴿They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand."﴾ There are many well-known Ayahs transmitted from the Pious predecessors in the same context to confirm this belief, which is stated in the texts of the Qur'an and the Sunnah – to Allah is all praise and blessings. 4- They believe it is obligatory to interpret the texts of the Qur'an and the Sunnah which speak of the attributes of Allah (may He be glorified and exalted). This is contrary to the Ijma`; from the Sahabah, Tabi`un and those who follow their path until the present day. Muslims see it is obligatory

to believe in what has been stated in the texts about the Names and attributes of Allah (Exalted be He) without distorting the meanings, denying any of His attributes,

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discussing the hows and whys or likening any of Allah's attributes to those of humans. Muslims believe that there is none like unto Allah (Exalted be He) and that He is the All-Hearing, All-Seeing. They do not deny any of His attributes which He has described for Himself. They do not change the words from their (right) places, belie or deny (or utter impious speech against) His Names or Ayahs. They do not discuss the nature of His attributes, or liken His attributes to those of His creation, because there is nothing that can be compared to Him, and He has no equal or rival. Imam Al-Shafi`y (may Allah be merciful to him) said: "I believe in Allah and in what has come from Him as He meant. I believe in the Messenger of Allah and in what has come from him as the Messenger of Allah meant." Imam Ahmad (may Allah be merciful to him) said: "We believe in those attributes and do not reject any of them. We know that the instructions which the Messenger of Allah brought are true. We do not interpret what the Prophet (peace be upon him) said about the attributes and do not describe Allah with more than He has described Himself." 5- From their false beliefs, they deny that Allah is above His creation. The belief of Muslims, as indicated by Ayahs of the Qur'an, the Hadiths of the Prophet, sound human nature and clear common sense is that Allah is above His creation, over His Throne, and that nothing at all of His creatures' affairs is hidden from Him.

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Allah (Exalted be He) says: ﴾then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴿ in seven positions in His Book. Allah says: ﴾To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)﴿ He also says: ﴾And He is the Most High, the Most Great.﴿ and said: ﴾Glorify the Name of your Lord, the Most High,﴿ Allah (Glorified and Exalted be He) says: ﴾And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].﴿ ﴾They fear their Lord above them, and they do what they are commanded.﴿ along other similar Ayahs. Many authentic Hadiths have been reported from the Prophet (peace be upon him) on this topic; for example, the frequently transmitted story of Mi`raj (ascent to Heavens). The Prophet (peace be upon him) passed through the heavens one by one, until he reached his Lord, Who brought him near and enjoined fifty prayers upon him. He continued to go back and forth between Musa (Moses) and his Lord. He came down from the presence of his Lord to Musa who asked him, "How many (prayers) have been enjoined upon you?" When he told him, he said,

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"Go back to your Lord and ask Him to reduce them." So he went back up to his Lord to ask Him to reduce them. It was reported in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) that Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾When Allah created the creation, He wrote in His Book, which is with Him above the Throne: 'Verily, My Mercy prevails over My Anger.'﴿ It was reported in the Two Sahih from Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Do you not trust me even though I am the trustworthy man of the One in the Heavens...?﴿ It is related in Sahih Ibn Khuzaymah and Sunan Abu Dawud that the Prophet (peace be upon him) said: ﴾The throne is above water; Allah is above the Throne; and He knows your states.﴿ It is related in Sahih Muslim and

elsewhere about the story of the slave girl and that the Prophet (peace be upon him) said to her, ﴾Where is Allah. She replied: In the heaven. He (peace be upon him) asked her: Who am I? She replied: You are the Messenger of Allah. Then he (peace be upon him) said to her master: Release her for she is a believer.﴿ This is the pure belief which was adhered to by Muslims: Sahabah, Tabi`un and those who have followed them sincerely until the present day, praise be to Allah. Because of the great importance of this topic and because there are so much proofs - which exceed one thousand Ayahs and Hadith - scholars have singled them out with special compilations such as Al-Hafizh Abu 'Abdullah Al-Dhahaby in "Al-'Ulu lil 'Aliy Al-Ghaffar", and Al-Hafizh Ibn Al-Qayyim in "Ijtima' Al-Juyush Al-Islamiyyah." 6- They speak ill about some of the Sahabah.

For example, they speak ill about Mu`awiyah (may Allah be pleased with him) in a way that resembles that of Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet). It is the duty of Muslims not to discuss what happened among the Sahabah (may Allah be pleased with them all), safeguarding their tongue to mention the trial along with believing that all of them were good and virtuous because they accompanied the Messenger of Allah (peace be upon him). It was reported that the Prophet (peace be upon him) said: ﴾Do not abuse my Companions for if anyone of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them."﴿ (Related by Al-Bukhari and Muslim). Allah (Glorified and Exalted be He) says: ﴾And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴿ This is the sound belief concerning the Companions of the Prophet (peace be upon him) which is the belief of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) throughout the centuries. Imam Abu Ja`far Al-Tahawy (may Allah be merciful to him) said, explaining the beliefs of Ahl-ul-Sunnah wal-Jama`ah: "We love the Sahabah of the Messenger of Allah (peace be upon him), but we do not exaggerate our love for any of them. We do not disown any of them. We hate those who hate them, and we do not say anything but good about them (Sahabah).

Love for them is true religion, faith and goodness; hatred for them is kufr, hypocrisy and transgression. **Fourth,** what we may note about this group is that they follow strange fatwas, which go against the Shari`ah texts. For example, they permit gambling with the unbelievers to take away their money; they permit stealing the unbelievers' crops and animals on the condition that it will not cause fitnah (trial); they permit dealing in Riba (usury) when dealing with the unbelievers; and they permit dealing in lotteries, which is unlawful. The following are some of the matters they adhere to which are obviously against the Shari`ah: They permit looking at non-Mahram women (not a wife or an unmarriageable female relative) in a mirror or through a screen lustfully. They say that frequent looking at a non-Mahram woman is lawful. They say that it is permissible for men to look at any part of non-Mahram women. It is lawful if a woman goes out applying make-up and perfume without having the intention to seduce men. They permit free mixing of men and women along with other odd and outrageous fatwas which go against Shari`ah;

considering some of major sins permissible. We ask Allah to keep us safe from the causes which provoke His wrath and bring about His punishment. **Fifth,** from their outrageous means to turn

people away from the scholars who have profound knowledge, and to prevent people from reading their books or referring to the reports transmitted from them: slandering, belittling and undermining them, and even calling them unbelievers such as Shaykh Al-Islam Abu Al-`Abbas Ahmad Ibn `Abdul-Halim Ibn `Abdul-Salam Ibn Taymiyyah (may Allah be merciful with him). `Abdullah Al-Habashy wrote a book specifically about this reforming Imam, in which he accused him of being misguided and misled. He attributed words to him that he did not say, and fabricated other lies against him. Allah (Exalted be He) will deal with him, and before Allah all disputing parties will ultimately meet. They also slander the reforming Imam Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful with him), and his call for reform which he undertook in the Arabian Peninsula, where he called people to follow Tawhid (belief in the oneness of Allah) and leave aside Shirk (associating others in worship with Allah), to honor the texts of the Qur'an and the Sunnah and act according to them, to uphold the Sunnah and eradicate Bid`ah. By his efforts, Allah revived the teachings of Islam that had been forgotten, and through his efforts eradicated all kinds of Bid`ah. The consequences of his call spread - by the grace and favor of Allah - throughout the Islamic world and Allah (Exalted be He) guided many people. However, this misguided group

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directed their arrows against this call and against the caller; they have fabricated lies and propagated doubts and confusion, and have rejected this clear call to follow the Qur'an and Sunnah. They have done these actions to put people off the truth and to prevent them from following the straight path. We seek refuge with Allah (Exalted be He) against that. No doubt the hatred that this group has towards the great and blessed scholars of this nation is indicative of the hatred that they hold in their hearts towards everyone who calls people to worship Allah Alone and to adhere to Tawhid, which was the belief and the way of the people of the best generations. This group is far away from the essence of true Islam. **Sixth,** based on what we have said above, and other things that we have not mentioned here, the Committee has decided the following: 1- Jama`at-ul-Ahbash (the Habashis) is a misguided group which is against Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). They must return to the truth which was followed by the Sahabah and Tabi`un in all aspects of religion; actions and belief. This is better and more lasting for them. 2- It is not permissible to follow the fatwas of this group, because they adopt odd views which clearly contradict the Qur'an and the Sunnah, and they follow some far-fetched and corrupt interpretations of some Shari`ah texts.

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Because of all these reasons, ordinary Muslims should not trust their fatwas or believe them. 3- Their words should not be trusted regarding the Hadiths, whether they are related to the chain of narration or the meaning of Hadith. 4- Muslims in all places must beware of this misguided group and warn others against them. They must beware of falling into their traps under any name or banner, and they should seek reward by advising their followers who have been deceived by them and explain the misguidance in their way of thinking and beliefs. Having stated this clearly to the people, the Committee is asking Allah (may He be exalted) by His Most Beautiful Names and Sublime Attributes to protect Muslims from all fitnahs (trials), both visible and invisible, to guide those Muslims who have gone astray, to reform their affairs, to turn the plots of the plotters against them, and to suffice Muslims against their evil. For Allah is Able to do all things, and He is most Generous in responding.

Peace be upon our Prophet Muhammad, his family, Companions and those who followed them with good.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Hisbah (regulation of economic, commercial, and public matters)

Fatwa no. 556

Q: How should a Muslim deal with an abusive man who speaks evil utterances of disbelief and oaths of divorce along with seeking the help of Jinn and consuming bribes. The worse is still to come, he demolished a Masjid and turned it into a house, then a cattle pen claiming that he would build a larger Masjid, and he really did, but the Masjid he built is not fit for congregational Salah like the first one was. Needless to say, there are other sins that he committed, and he refuses all kinds of advice. Kindly give us your Fatwa in this regard.

A: a Muslim is obliged to enjoin right and forbid wrong with wisdom and good and wise argument. Allah (Exalted be He) says: ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden)﴿ Allah also says: ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿ ﴾And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.﴿ Allah (Glorified be He) also says: ﴾Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿

and ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ The Prophet (peace be upon him) said, ("Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger, and for the

leaders and the general Muslims.") Related by Muslim.

It is narrated on the authority of Jarir Ibn `Abdullah (may Allah be pleased with him) that he said: ("I gave my Bay`ah (pledge of allegiance) to the Messenger of Allah (peace be upon him) that I would perform Salah (Prayer), pay Zakah (obligatory charity), and be sincere towards every Muslim.") Related by Al-Bukhari and Muslim. Sincerity towards Allah (Exalted be He) is concerned with being honest and sincere to Him in word and deed; and towards His book by believing in it and acting according to the Shari`ah rulings it contains. On the other hand, the Muslim should be sincere to the Messenger of Allah (peace be upon him) by believing in his message and obeying him, and towards the Imams of Muslims by not cheating them and commanding them with Al-Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding them from Al-Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) if he is qualified to do so. He should obey them in Ma`ruf and be sincere towards the majority of Muslims by loving for them what he loves for himself. He should not cheat them whether by word or deed,and should command them to do Al- Ma`ruf and forbid them from Al-Mukar, and help each other in righteousness and Taqwa (fearing Allah as He should be feared), but not in sin and transgression.

However, calling to the way of Allah (Exalted be He) varies in degrees, whether through teaching the ignorant and guiding them with wisdom or preaching a sermon to soften the hearts, or

arguing in the best of manners when needed. Therefore, whoever finds himself qualified for the task of Da`wah to Allah (Exalted be He) should put things in the appropriate place and address every one according to what suits him, for Allah (Exalted be He) says: (Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).) Similarly, those who call to Allah (Exalted be He), commanding Al-Ma`ruf and forbidding Al-Munkar, differ in the ways they adopt. Some are capable of denouncing evil with his hand, another with his tongue, a third is capable of nothing but abhorring evil from his heart, and some could benefit from all such ways, as the Prophet (peace be upon him) said: ("Whoever among you sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.") Therefore, the caller to Allah (Exalted be He) should know his status and ability as to how far he could go in the field of Da`wah; propagating virtue and preventing vice. He should call others to Allah (Exalted be He) according to his knowledge and affect he expects to have. He should not go beyond his ability, otherwise he will turn into a source of Fitnah (tempetation) to others. Allah (Exalted be He) is the One who guides to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

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Fatwa no. 1254

Q: The Qur'an and authentic Sunnah contain texts that signify enjoining good and forbidding evil, and the obligation of clarifying religious issues and advising people. Do these texts indicate that these acts are regarded as an individual obligation on each scholar who is considered liable until he does them; or are they a collective obligation; namely, if some people fulfil the task the burden will be lifted from others?

A: The ruling on this varies according to the degree of availability of the scholars and their level of knowledge and rank. Sometimes people need to know the Shari`ah ruling on a certain issue, and there is only one scholar available. In such a case, this scholar has an individual obligation to perform the tasks of showing the ruling to those people, helping anyone who is confused, and enjoining the good and forbidding the evil. There are times when many scholars are available for the people, but only one of them is able to do these tasks due to his vast knowledge, high rank, and great eloquence. It is an individual obligation upon this scholar to do these tasks. On the other hand, there may be many scholars who are all able to do these tasks, in which case, it is a collective obligation upon them to do so. If some fulfill the tasks, the burden will be lifted from the others, but if not, they are all considered to be sinners.

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Fatwa No. (1392)

Q: Allah (Exalted be He) stated: (You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden)) **This Ayah (Qur'anic verse) along with Hadith to the same effect addresses individuals. This means that if an individual sees an evil act, he should try to rectify it, and if he sees someone neglectful in performing good deeds, the former should urge the latter to do so. Allah (Exalted be He) also stated:** (Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden).) **This Ayah recommends that a group should be formed. However, who is responsible for doing so, those in authority, according to the Qur'an, or individuals? If it is argued that it is individuals who form groups, is it permissible then that other individuals form other groups? If it is not permissible to form subsequent groups when a group has already been formed, what is the ruling if it is sure that such a group has gone astray or deviated from its goals? How can Shar`y (Islamic legal) rulings be adhered to? In such a case, is it permissible for another individual to form another group?**

A: First: The Ayah: (You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden)) ...

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addresses the responding Ummah, both authorities and citizens, till the Day of Resurrection and praises them for their belief and fulfillment of the duty in enjoining good and forbidding evil using their hands, tongue, or detesting it in one's heart. Each must do so according to his capability as the Ayah apparently indicates. This is also based on the general meaning of the Hadith recorded by Ahmad, Muslim, Abu Dawud and Al-Nasa'iy in which the Prophet (peace be upon him) stated: (Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.) Thus, those addressed are not individuals only as understood by the questioner. **Second:** The Ayah that reads: (Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden).) is a general order for all the Ummah to form a group from among them that is qualified academically, practically and morally to enjoin good and forbid evil. Such a group should concern itself with this duty and fulfill it in a manner that is efficient in conveying and preaching the religion and reforming the Ummah. Thus, if a group of the Ummah assumes such a duty, other individuals will be exempted as is the case with other collective obligations; otherwise, the entire Ummah will be sinful. As for organization of such a group, methods

of application and executive measures, they are the responsibility of those in authority, both scholars and rulers. It may

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happen that knowledge and religious awareness in the Ummah is at such a high level that groups and individuals are encouraged to fulfill the duty of enjoining good and forbidding evil properly without neglect or causing turmoil and deviation from the basic principles of Shari`ah (Islamic law). If such is the case, rulers will have to participate with citizens in instruction and Da`wah and cooperate with them in doing good and creating a religious and social renaissance. Moreover, in such a case, giving advice will be a mutual practice between citizens and rulers as was the case with early Muslim generations. However, rulers might see that education and preparation of Da`ys (callers to Allah) is not at a high level and that the Da`wah will suffer or that they have conflicting principles. Fearing that such phenomena might lead to turmoil, deterioration and corruption, rulers have to reorganize all educational methods, including Da`y preparation and the methods of Da`wah in such a manner as may guarantee the good and happiness of the Ummah regarding its culture. Moreover, that it may cause a revival of the duty of enjoining good and forbidding evil and may put an end to turmoil. However, if Muslim individuals or groups decide at one time, or at different times, to enjoin good and forbid evil, cooperating in spreading Islam and upgrading the Ummah regarding its religion in one place or different places, and their Da`wah is in accord with the Shari`ah,

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they are to be assisted. If they deviate, cause turmoil through propagating Da`wah or cause harm that outweighs their benefit, authorities should supervise their activities guiding and rectifying them so that they might be reformed and be of benefit. In case authorities cannot do so, such groups should be prevented by force from practicing Da`wah in order to achieve the overall interest and avert the more likely harm. Moreover, authorities are to entrust Da`wah to those qualified in order to achieve public interest and avoid the causes of turmoil and harm. This is our reply to this frequently asked question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa No. (4262)

Q 4: What is the meaning of the Hadith reported on the authority of Abu Hurayrah (may Allah be pleased with him) in which the Prophet (peace be upon him) said: (Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.) **How does one rectify an evil by abhorring it in one's heart? Is a person who tries to rectify an evil in this manner rewarded?**

A: The Hadith explains the stages of rectifying an evil which are three. First: rectifying it by the force of one's hand, which is a duty on those who have the ability to do so such as rulers, a father with his children

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and a husband with his wife. Second: If rectifying the evil by force is not feasible, one may rectify it through speaking with one's tongue, which is for scholars and their like. Third: If trying to rectify the evil through speaking is not also feasible, one should try to rectify it internally through abhorring it with one's heart. However, rectifying by the heart is an internal act which will be rewarded only if sincere. The perfect aspect of the heart's denial of an evil is leaving the place where the evil is committed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa No. (3633)

Q 3: What is meant by the Hadith dealing with rectifying evil acts? Does it mean that in order to rectify a certain evil act one should leave the place where the evil act is committed, or stay there while abhorring it internally? Kindly respond, may Allah reward you!

A: Regarding resisting evil, Muslims should be of three types. First: Those who must rectify it by force such as rulers or those given the same authority such as a father with his children, a master with his servant and a husband with his wife, provided that those committing the evil act will not desist except by force. Second: Those who have to resist evil through advising, guidance, admonishing and practicing Da`wah (call to Islam) in a way that is

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best. Such may not use force or violence so that they may not cause turmoil and spread chaos. Third: Those who must resist evil by internal denial because they lack the authority and influence. In fact, the latter category represents the least of faith. The Prophet (peace be upon him) highlighted the above mentioned three categories in the Hadith that reads: ﴿Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.﴾ (Recorded by Muslim in his Sahih (authentic book of Sunnah) on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him).) However, if there is a Shar`y (Islamic legal) interest in remaining in a place where evil is prevalent outweighing the harm therein when one can resist evil temptations, one may stay among those who commit evil acts provided that one tries to resist according to what category he falls under. Otherwise, one will have to leave in order to safeguard one's religion.

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Third question of Fatwa no. 7125

Q 3: A blind man has memorized some of the Holy Qur'an and has some of the knowledge of Sunnah (whatever is reported from the Prophet) and Bid`ah (innovation in religion) but he can not forbid people to indulge in Bid`ah lest he should be harmed by anything. He asks the Committee to tell him whether he is excused for not forbidding the evil or is he considered a sinner?

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A: Allah (Exalted be He) tells about the advice of Luqman to his son: ("O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).) Moreover, it is authentically reported from the Prophet (peace be upon him) that he said: (Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.) Consequently, Muslims have to change evil as best they can for Allah (Exalted be He) does not burden a person beyond his scope and because Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) Moreover, the Prophet (peace be upon him) said: (When I command you to do anything, do of it as much as you possibly can...) Thus, Muslims should bear with patience whatever befalls them as an inevitable result of enjoining good and forbidding evil. If a person does what he should do to the best of his ability, he is rewarded and if he is unable to do anything that he is commanded to do, he is excused and not considered sinful.

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The first question of Fatwa no. 10719

Q 1: What is the ruling of Islam on enjoining good and forbidding evil, according to Allah's Book and the Sunnah (whatever is reported from the Prophet) of His Messenger, the Hadith, Athar (narrations from the Companions), and the Manhaj (methodology) of the pious Salaf (the righteous predecessors)? What should the position of the ruler and people be regarding this?

A: It is obligatory that among the Muslims there is a group who calls to virtue, enjoin good, and forbid evil. Allah (Exalted be He) says: ﴿Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴾ This will realize the righteousness of the people, the uprightness of their affairs, and this Ummah (nation based on one creed) will be as Allah praises it saying: ﴿You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴾ Accordingly, whoever enjoins good and forbids evil should advise the hard-hearted people in a way that softens their hearts, reassures their souls, and makes them willing to obey Allah and worship Him. They should argue with those who have doubts in a way that is best, until they become enlightened and Truth becomes evident to them and so they are guided to the Straight Path. Allah (Exalted be He) says:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾

Muslims, in this regard, are at different levels, among which is a group calling to the Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and undertaking its implementation by hand [i.e. physically].

This group includes public guardians, such as the rulers and their deputies, and private ones like fathers and whoever takes their place. Another group calls to good and forbids evil by their tongues, such as the scholars and those who come under the same ruling as them. The third group has no strength, authority, or word power; they should abhor evil in their hearts. It was authentically reported in a Hadith that the Prophet (peace be upon him) said, ﴿"Anyone of you who sees an evil action, let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith)."﴾ Therefore, anyone who neglects their obligation in this, has sinned, and consequently will resemble those whom Allah described by saying: ﴿Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever

transgressing beyond bounds.) (They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.) (You see many of them taking the disbelievers as their Auliyâ' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17340

Q 2: How to reconcile the Ayah (Verse) 104 of Surah Al-`Imran which states, ﴾If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error.﴿ **, the saying of the Prophet (peace be upon him),** ﴾By Him in Whose Hand my soul is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication, but it will not be accepted.﴿ **Hadith Hasan (good Hadith), and the Hadith which states,** ﴾Part of a person's being a good Muslim is leaving alone that which does not concern them.﴿ **Narrated by Al-Tirmidhy and ranked as Hasan. I know that there is no difference between the meanings of the Ayahs and the Sahih (authentic) Hadith, but the problem is in my perception. What is the interpretation of this? May Allah reward you.**

A: There is no evidence in the Ayah on abstaining from commanding good and forbidding evil, if possible in the first place. The Ayah indicates that a person should fix themselves and do good as much as they can. Fixing oneself includes commanding good and forbidding evil. If a person does their part, there is no blame on them if the others go astray, if they have carried out what Allah ordered them to do. It was narrated by Imam Ahmad with an authentic Isnad (chain of narration), from Qays that he said, ﴾Abu Bakr Al-Siddiq (may Allah be pleased with him) once praised Allah and then said, "O, people! You read the Ayah which states, ﴾O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error.﴿ but you apply it in a wrong way. I heard the Messenger of Allah (peace be upon him) say that if people see Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and do not change it, Allah will soon send upon them His punishment.﴿

It is known that a person cannot be fully guided until they fulfill what Allah has obligated upon them of commanding virtue and preventing vice as much as they can.

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Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 17520

Q: which is better; going to perform `Umrah (lesser pilgrimage) and staying there or engaging in duties of guidance and preaching in markets and public places, especially in Ramadan when markets and such places become densely crowded?

Should I attend Tarawih (special supererogatory night Prayer in Ramadan) or continue

preaching in the markets directly after `Isha (Night) Prayer? We hope that your Eminence would provide an answer in a written form for more benefit.

A: If your preaching and calling to Allah (Exalted be He) is within the boundaries of your job at that time, you have to do it, and you are not entitled to leave it except to perform obligatory Salah.

However, if you are doing this voluntarily, it is left to your estimation. If it is necessary and urgently required, it takes precedence over performing Tarawih.

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Second question of Fatwa no. 2632

Q 2: Most workers smoke cigarettes and I notice that some of them are negligent of Salah (Prayer) while I do not know whether they perform it at their homes or not; am I considered a sinner for not forbidding them to smoke and neglect Salah? Is it Halal to earn a living by employing those workers?

A: It is impermissible to be negative towards these workers. The person who is responsible for them should forbid them to smoke and neglect Salah. This person should threaten them that they will be returned to their homelands - if they are from outside the country -, their contracts will be canceled, and their accounts will be settled if they do not give up this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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Otherwise, the importer in question is considered a sinner just like them because of acknowledging the Munkar despite his ability to remove it as we have mentioned above.

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The sixteenth question of Fatwa no. 5276

Q 16: is it permissible for someone to frankly tell someone else about his defects?

A: It is permissible if it is done gently and with the intention of giving advice so that such a person might be prevented from making a mistake. On the other hand, it is impermissible if it is done out of the intention to defame or reproach.

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The first question of Fatwa no. 6632

Q 1: What is the ruling on someone who

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makes Isbal (Lowering and trailing one's garment below one's ankles), shaves their beard, watches pornographic movies, gossips and backbites, lengthens their nails, neglects offering prayer at the Masjid (mosque), mixes with women at theaters and parties, eats or drinks with their left hand without suffering any ailment in their right hand?

A: This person is regarded as a disobedient Muslim who should be advised and instructed so that perhaps Allah will show him true guidance. He should also be urged to turn to Allah in sincere repentance, perform many righteous deeds and seek Allah's forgiveness so that He may accept his repentance and forgive him.

May Allah grant us success! May peace and blessings on our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 4058

Q 2: I hope your Eminence would give us some advice as to how we can offer more obedience and Taqwa (fearing Allah as He should be feared) towards Allah (Exalted be He), especially in these times when Fitan (temptation) is so widespread.

A: We advise you to recite the Qur'an a lot, ponder over its meanings, act according to it, and study the Sunnah of the Messenger of Allah (peace be upon him) in order to obatin a broader understanding of the Qur`an itself as well as the efforts of the reliable scholars of Tafsir (explanation/exegesis of the meanings of the Qur'an), such as Ibn Jarir Al-Tabary, Al-Baghawy, Ibn Kathir, and others in addition to the scholars who put commentaries on books of Hadith, such as Ibn Hajar, Al-Nawawy, and Al-Shawkany, and

you should also be on your guard against their slight shortcomings, may Allah forgive us and them.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14150

Q: What is the ruling on some guests who do not want to wake up to offer Fajr (Dawn) Prayer? Should I wake them up or not, as they become very angry when woken up? I appreciate your guidance. May Allah guide you!

A: You should wake up anyone who is sleeping so that they can offer Fajr (Dawn) Prayer as this is a way of enjoining good. If they refuse, you should let them leave your house because this is a way of forbidding evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17834

Q: Is it obligatory on me to complain to the Imam about someone who does not attend the congregational Salah (Prayer) or should I just advise him?

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A: When someone refuses to attend the congregational Salah and does not respond to advice, the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) should be notified. The Prophet (peace be upon him) mentioned burning the houses of those who did not attend the Salah. He did so to punish them and to deter others from copying them. Moreover, Allah (Exalted be He) in the following Ayah makes it obligatory upon people to enjoin good and forbid evil: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿ (Surah Al-Tawbah, 10:71).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 4245

Q 1: Is it allowed to reprove a Muslim because he believes that pictures are permissible? what things are permissible to denounce? The Prophet (peace be upon him) said, ("Whoever among you sees something abominable should rectify it with his hand...") **Allah (Exalted be He) said:** (You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden))

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A: The Islamic Shari`ah (Islamic law) includes all that Allah (Exalted be He) ordained such as the five prayers, fasting Ramadan, and other acts of worship enjoined by Him, as it includes what He prohibited, such as illicit sexual intercourse, theft, killing a person without legal excuse, and other matters which Allah (Exalted be He) and His Messenger prohibited. Therefore, whoever fell short in observing what Allah forbade, should be advised by anyone who is able to denounce such evil in the way which the Messenger of Allah explained in his saying: ("Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.") According to another Hadith: (Beyond that there is no faith even to the extent of a mustard seed.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 11292

Q 2: Does enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) continue to be obligatory as long as the person who does the Munkar is insisting on it, or it is enough to explain the ruling to them only one time?

A: you should continue advising whoever commits Munkar until you think that doing so alone is not enough.

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Then you have to continue advising the person along with taking punitive action by referring the matter to the ruler or the authorities which are appointed for disciplining those who are perverted and disobedient.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

advising a sinner

The first question of Fatwa no. 9908

Q 1: I am a bearded man. I perform Salah (Prayers) on time, and avoid anything that Allah has declared to be Haram (prohibited). My father disobeys Allah with respect to Salah; although he believes that he will be held to account for this by Allah, he still neglects it intentionally. My family object to my beard, to the extent that my father says in a mocking tone that it is an act of Sunnah (supererogatory act of worship following the example of the Prophet) and anyone who lets it grow will be rewarded, and anyone who does not, will not be rewarded for it. I heard during the radio program "Nur 'Ala Al-Darb" that we should not offer the Funeral Prayer for those who die persisting in abandoning Salah, nor should they be buried in Muslim graveyards, and that no one should eat from their Udhyihah (sacrificial animal offered by non-pilgrims). Despite this mockery, I have never given up, even though my family prefers my brothers over me. Although I am the eldest, they helped my brother, who is two years younger than I am, to marry. When I explain something about Islam to them, such as Salah, they tell me, "Keep your explanation to yourself." How should I behave with them? Please advise me and may Allah reward you!

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A: Advise your father, brothers, friends, and all those around you, and read to them the Fatwas (legal opinions issued by qualified Muslim scholars) you have received regarding the rulings on growing a beard, abandoning Salah intentionally, and preferring some children over others, but let that be done with kindness, in a way that is best.

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The fourth question of Fatwa no. 3247

Q 4: What is the legal ruling on the following case: When someone advises a man or a woman saying: What you are doing is Haram (prohibited) – such as telling a woman not to wear short clothes, or telling a man not to smoke cigarettes – and they reply by saying that everyone does that, or that all the women in our country dress this way?

A: The response that you describe is wrong, and just because people commit evil deeds does not mean that it is permissible for others to do such things. Allah (Glorified be He) says: ﴾And if you obey most of those on the earth, they will mislead you far away from Allâh's Path.﴿ Rulings on what is Halal (lawful) and what is Haram are taken from the Qur'an and the Sunnah of His Messenger (peace be upon him); not from what people do,

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because people may be wrong or right.

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The fourth question of Fatwa no. 6592

Q 4: if a man refuses to offer Salah (Prayer) and observe Sawm (fasting), and refuses advice, should he be reported to the government, such as the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), if it is possible that they might obligate him to do so?

A: Yes, this should be reported to the officials so that they can handle it. This is a form of propagating virtue, preventing vice and cooperation in righteousness and piety.

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Permanent Committee for Scholarly Research and Ifta'

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The second and third questions of Fatwa no. 7353

Q 2: What is the ruling on people who blaspheme religion, even if they are first-degree relatives (father, brother, and so on)? What is

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the legal ruling on graves that are in Masjids (Mosques) such as, Ibrahim Al-Dusuqy, Al-Sayyid Al-Badawy, Al-Husayn, and so on? What is the ruling on Masjids that have graves inside them? Does the Hadith of the Messenger (peace be upon him), ("May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship") **apply to them?**

A: First, blaspheming the religion of Islam is Kufr (disbelief). Whoever hears anyone doing so, should forbid this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and advise the person who commits this sin to repent so that he may accept the advice and stop committing this Munkar. Moreover, if they are relatives, the person has to make sure that they do not commit this Munkar. **Second,** it is not permissible to build Masjids on graves or to bury the dead there. It is also not permissible to offer Salah in these Masjids.

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Q 3: What is my duty now towards these matters bearing in mind that I do not have a lot of financial means; praise be to Allah in every circumstance. I am in need of the books of Sirah (the Prophet's biography) especially the book of Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) and the books of Fiqh (Islamic jurisprudence) and Tafsir (explanation/exegesis of the meanings of the Qur'an).

A: You have to guide people to the truth and forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) with wisdom, fair preaching, and arguing in a way that is better. We hope that Allah (Exalted be He) guides by you those whose goodness He knows. On the other hand, you are excused regarding those who insist on falsehood. You have to avoid and detest them for the sake of Allah (Exalted be He).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 13714

Q: The general department of publications of the Ministry of Information entrusted me with the responsibilities of its office in this district as well as being a representative on its behalf in the subsidiary committee of Gizan until it opens its office in this town. I was given this work in addition to my principal job by my direct superior, knowing that I represent the Ministry of Information without any payment, because I am totally convinced that I serve my religion, ruler, the Custodian of the Two Holy Mosques, and my country; the cradle of Revelation and the motherland of the message. Furthermore, I consider it a sacred national duty which I should not let down. I send my question to you shaykh Muhammad Mansur may Allah save you. When we seize some visual and audio films, or videotapes, and most of them are obscene and contrary to our upright Din and `Aqidah (creed) as well as general manners and etiquettes, it is my responsibility to investigate the person with whom they were found so as to know how he obtained them, and the people who are behind propagating these kinds of films. According to my job and before taking any procedures, I should watch these

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films to know their content. Then, I file a report that is enclosed with the investigation record along with the confessions of the accused. After all these procedures are done, the result of the investigation and the films go to the concerned department in the Ministry of Information which in turn sends them to the concerned committee for penalties after the consent of the Minister of Information on the prescribed penalties. I would like you to guide me from the Islamic point of view whether it is permissible for me to watch such films or I will be considered sinful for watching such obscene and depraved films. May Allah save you.

Reviewing the question, the Committee answered as follows: There is nothing wrong with investigating these depraved films. What you hear and watch is permitted in accordance with the necessity of investigation. Rather, you will be rewarded for that as long as you have a sound intention, because your job has to do with denouncing and resisting evil in addition to protecting the Muslim community against any causes of corruption and deviation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6313

Q 1: What are the reasons behind the widespread moral corruption that we see nowadays? How can we change this?

A: First, the reasons behind the moral corruption which has become widespread these days is that both the ruler and the subjects -depending on the area of responsibility- go against the commands and prohibitions of Allah (Exalted be He). **Second,** the proven methods of change are eliminating the violations by applying the preventive punishment to the subjects, and having Taqwa (fearing Allah as He should be feared) on the side of both ruler and subjects.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa no. 9291

Q 2: Some fathers do not guide their grown-up children thinking that they are no longer responsible for them. Thus, they do not enjoin their children to perform Salah (prayer) or Sawm (Fast) and give them free reign. Is this right? Please provide us with your beneficial answer and support it with explanation and evidence.

A: enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is generally obligatory on

all Muslims and specifically on fathers towards their children whether young or grown-up. They have to co-operate with Ahl Al-Hisbah (people who are officially assigned to enjoin good and forbid evil) to apply Shar` (Islamic law), prevent the foolish from transgressing Allah's limits, and convert them to follow the truth so that goodness prevails and society is protected from evil and corruption. It is Allah (Alone) Whose help can be sought.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third and fourth questions of Fatwa no. 5253

Q 3 and 4: Your Eminence, how can Muslims keep themselves safe? How can Muslims cope in this material world, in which materialism is oppressing people and hardening their hearts - and I seek refuge with Allah from this - to the extent that there are only a few good people in this age, that are hardly known. How can we safeguard ourselves in this life? What can we do, beware of, and how?

Your Eminence, Shaykh 'Abdul-'Aziz, what advices and recommendations can you give me as I am a twenty-year old young man, just starting out in life? What books would you advise me to read, knowing that I am ready to pay any costs necessary for any book received from Your Eminence? May Allah reward you with the best!

A: You should have Taqwa (fear Allah as He should be feared), obey Allah and His Messenger (peace be upon him), abide by His Book and the Sunnah (whatever is reported from the Prophet), keep to what concerns you and avoid what does not, stay away from Fitnah (temptation), and stay close to good people and avoid the evil ones. You should recite, with a submissive attentive heart, the Qur'an often and contemplate its meanings, and observe the Adh-kar (invocations and Remembrances said at certain times on a regular basis) that have been authenticated as reported from the Prophet (peace be upon him). Read books that are rich in wisdom and exhortation, such as "Al-Fawa'id", "Al-Da' wal-Dawa'" by Ibn Al-Qayyim, and supplicate with humility and awe to Allah during Sujud (prostration) saying the invocations reported in the Sunnah, in the hope that Allah will guide you, open your heart to good, and ward off all apparent and hidden Fitnah. Among the useful books that you could read are: "Zad Al-Ma'ad fy Hady Khayr Al-'Ibad" and "Ighathat Al-Lahfan" by Ibn Al-Qayyim (may Allah be merciful to him), "Fath Al-Majid bi-Sharh Kitab Al-Tawhid", with paying due care to the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and "Tafsir Ibn Kathir".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6149

Q 4: Sometimes, I see a Muslim brother who commits a mistake, so I try to advise him. However, I feel that this might be hypocrisy, and this is where Satan comes. What should I do?

A: if you see your Muslim brother committing a Munkar (that which is unacceptable or disapproved of by islamic law and Muslims of sound intellect), you should change this Munkar as much as you can. Do not pay attention to the discouraging ideas that come to your mind, such as the one mentioned in the question, as all this is inspired by Satan.

As for the abstract of the book entitled Al-`Aqidah Al-Wasitiyyah you asked for, please find attached a copy thereof with the explanation of Shaykh Muhammad Khalil Al-Harras. It is a great `Aqidah (creed) which encompasses the beliefs of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). We recommend that you study it and teach it to others. As for the Tafsir (explanation of the meanings of the Qur'an) of the first five Ayahs of Surah Al-Kahf, we recommend that you read the Tafsir of Ibn Jarir and Ibn Kathir (may Allah be merciful with them), and that will be enough in shaa'-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 1904

Q 1: What is your advice to the believing youths?

A: We advise you to fear Allah; obey Him, whether in public or in private; adhere to His religion; guard His limits; be well-informed in religion; and cooperate in righteousness and piety, longing for His satisfaction, fearing His punishment and wanting His reward, whether in this life or in the Hereafter. Allah says, ﴾O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.﴿ ﴾He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).﴿ He also says, ﴾O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.﴿ He also says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿ He also says, ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ ﴾That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.﴿ The Prophet (peace be upon him) said, ﴾If Allah wants to do good to a person, He makes them comprehend religion.﴿ (Agreed upon its authenticity by Al-Bukhari and Muslim). We advise you also to study the Qur'an, the Sunnah

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of the Messenger of Allah (peace be upon him) and the guidance of the Rightly-Guided Caliphs. Beware of novelties, as every Bid`ah (innovation in religion) leads to misguidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5879

Q: I am a first-year student in the Faculty of Commerce. I would like to join the Arab Academy for Science and Technology and Maritime Transport in Alexandria. Is this permissible in Islam? I have heard that the graduates in this Academy work as Marine engineering officers, who, according to the nature of their jobs, are urged to drink Khamr (intoxicants). I have also been told that I must choose between Islam or the Academy, since joining it certainly means totally abandoning the teachings of Islam due to complete indulgence in prohibitions. Accordingly, is it permissible for me to join it or not?

A: If joining the Academy necessitates drinking Khamr or committing other prohibitions; it is impermissible for you to join it for Allah's Right should prevail and you should abide by the rulings of Islam and avoid acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that incur the Anger of Allah. Further, there are many other branches of science and faculties that offer beneficial and permissible academic education. Moreover, there are wide-ranging means of Halal (lawful) earnings from trade

and other jobs. Allah (Glorified be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9274

Q: We have no choice but to attend parties held in the work place (school laboratories) where people drink beer and other alcoholic beverages. However, praise be to Allah, we do not go anywhere near those drinks. At the same time, they have a custom whereby a person has to be nice to the person next to him and pour a drink into his cup (beer or whatever he is drinking), and that person returns the favor. Therefore, they pour juice into my cup for me. What is the ruling on my pouring beer into the other person's cup? Will I be considered as one who offers (alcohol)?

A: If the situation is as described, it is Haram (prohibited) for you to attend these parties and other gatherings with them. This is especially so if you are not able to denounce the evil action, as then you would be considered to participate with them in these evil gatherings or at least you keep quiet about them.

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Both of these are Haram. We ask Allah to keep us and you safe.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9296

Q 4: I am a university student and I live in the same room with some other students. I do not have the right to move to another room so I have to stay with them. my roommates say that they have consumed beer. Is there any harm in sitting, eating and speaking with them despite what they do? Thanks.

A: If it is proved that they drink intoxicants, you have to leave the room as much as you can, if they do not accept your advice. If you are unable to leave the room, you have to avoid sitting, speaking and eating with them unless there is a necessity; otherwise, you will be committing a sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 9354

Q 2: Is it permissible for me to go for picnics with my husband and children in places such as public gardens, museums, and exhibitions without the intermixing of men and women or missing the Salahs (Prayers)? It may be worthy to mention that I have to uncover my face in these places. Moreover, is it permissible for us to take our children to beaches for swimming despite the corruption and nakedness which are widespread in these places? How can we refute the saying that we make Haram (prohibited) to delight in the creatures of Allah bearing in mind that a person can not lower their gazes from looking at forbidden things in these places because of their large number?

A: It is not permissible to visit places where evil is widespread. We have to get along without Haram pleasures and make use only of Halal (lawful) means of enjoyment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9295

Q 1: People who are living in Egypt go to the city of Alexandria to spend the summer there where thousands of virtually naked women and men mix freely on beaches.

As a bearded man, I would like to ask if it is permissible for me to go there and sit by the sea or not?

A: If the situation is as described, it is not permissible for a Muslim to go to these places, for fear of Fitnah (temptation) unless he is one of those who are able and empowered to denounce the evil things that are taking place there. Moreover, he should be able to enjoin right and forbid evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third and fourth questions of Fatwa no. 9347

Q 3: Is it permissible for a Muslim to eat with or talk to a Muslim who takes pills and drugs? What should the Muslim do if he is a neighbor?

A: If you are able to denounce the evil action and you hope that the person will respond, then sit with him in order to advise him not to do that evil action. Enjoin what is good, in the hope that Allah (Exalted be He) will bring about good through you. If they respond, then praise be to Allah, otherwise keep away from them.

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My father and my uncle, my father's brother, never have good relations even though we live in one house. Both my father and my uncle are widowers. I always advise them not to fight, but sometimes my uncle picks on my father. How can I advise them knowing that my father offers Salah and Sawm (Fast) whereas my uncle offers Salah irregularly but he observes Sawm.

A: Advise your uncle to offer Salah regularly and explain to him that the Salah is the most important pillar of Islam after the Shahadatayn (Testimonies of Faith). Forsaking Salah is kufr (disbelief) and his fasting is not valid if he is not praying. His good deeds will not be accepted if he does not pray. Advise them both to be righteous and fear Allah (Exalted be He), and to maintain the ties of kinship and pay attention to the rights of relatives. Whoever cuts the ties of kinship, Allah will cut him off, and whoever takes care of the ties of kinship, Allah will take care of him. Read to both of them the verses of the Qur'an and the Hadiths of the Prophet (peace be upon him) which speak about that. Then, if your uncle responds positively, then praise be to Allah, otherwise you have to shun him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second and Third question of Fatwa no. 8148

Q 2: What should I do if there are things that contradict the instructions of the Prophet (peace be upon him)? Should I continue with those who do not want to change

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their minds despite the existence of clear proofs from Qur'an and Sunnah (whatever is reported from the Prophet)?

Q 3: what should I do if a group does not accept the Sunnah of the Messenger of Allah (peace be upon him); should I withdraw from them or remain with them?

A: You have to exert your effort to advise them to stop violating the instructions of the Messenger of Allah (peace be upon him) and call them with wisdom and fair preaching to follow the way of the Prophet (peace be upon him). You have also to warn them against Bid`ahs (innovations in religion) and sins. If they respond, then all praise be to Allah Alone. However, if they insist on not changing their minds even though you have explained the matter to them and exerted great effort in this regard, you should detach yourself from them. You should then co-operate with Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) in Da`wah (calling) to the truth, supporting it with proofs from the Qur'an and Sunnah, and increasing the number of people who do the same.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5666

Q 6: When a wedding is celebrated or a newborn baby is circumcised, the members of my family beat drums and utter trilling cries of joy. moreover, when there is a funeral, they wail and bewail in loud voices. Is it permissible to accompany them while they are committing these Bid`ah (innovation in religion)?

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A: It it is not permissible to go to a meeting where such abominable acts are taking place unless you are able to change these Bid`ahs through giving advice and guidance in a kindly manner. If you can do so, you may go for the sake of enjoining what is good and forbidding what is evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. (4321)

Q 1: I have close relationship with non-veiled female friends. Being close friends, we often meet and they affect me through their nonsense and idle talk. In fact, they waste their times going out to clubs and to the sea. However, they spend little time for the cause of Allah and His Messenger. When I talk to them about Allah and the Hadith of the Prophet (peace be upon him) they mock me calling me Mrs. Sheikh, which causes me to stop advising them. Am I wrong for doing so? What is the proper way of guiding them to the right path, bearing in mind that I cannot abandon them?

A: If the reality of your relation with your friends is as you mentioned, you should adhere to the Qur'an and the guidance of the Prophet (peace be upon him)

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doing your best in advising them, ordering them to do good and forbidding them from evil. You have to endure with patience any offense they give you and must not under pressure of being mocked abandon your duty towards them regarding ordering them to do good and forbidding them from doing evil. In fact, this is Allah's way with Da`ys (callers to Allah) and those called. Allah mentions this regarding Luqman advising his son: ﴾"O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).﴿ ... In any case, if fulfilling your duty by advising them frequently does not find its way to their hearts or they persist in their falsehood, you should abandon them for fear that your faith or morals might be negatively affected and that this relationship might lead to undesired consequences. Moreover, you must be faithful to Allah in order that He helps you. Furthermore, do not think you will be lonely if you abandon them, for in fact, loneliness is better than evil friends. ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (4323)

Q: First: I would like first of all that you advise me so I might learn from you, as the saying goes, "Knowledge should be taken from the mouths of men." I would like, for example, that you advise me as to how to strengthen my faith.

Second: I want to learn but there is a scarcity of books in Algeria except those in the possession of few Muslim brothers, may Allah reward them well for learning!

Third: I work as a mason. My coworkers' `Aqidah (creed) is weak and their idle talk is about nothing but obscenity.

Fourth: I have a friend who is of unsound `Aqidah and whose speech is always nothing but backbiting righteous faithful brothers. I feel sick for not being able to abandon him. I hope that you will give me a remedy for this problem.

A: First: We advise you to be diligent in reciting and listening to the Qur'an and to reflect on the meanings of what you recite and listen as much as possible. Moreover, if you do not understand something you read, you may consult knowledgeable people of your country. You are also advised to remember Allah reciting such utterances of Dhikr (Remembrance of Allah) as authentically reported from the Prophet (peace be upon him) such as saying: La ilaha illa Allah (there is no deity but Allah), Subhan Allah (Glory be to Allah), Al-Hamdulil-Lah (Praise be to Allah), Allahu Akbar (Allah is the greatest) and the like. To do so, you may consult such books as

Al-Kalimul-Tayyib by Ibn Taymiyah, Al-Wabilul-Sayyib by Ibn Al-Qayyim, Riadul-Salihin, Al-Adhkarul-Nawawiyyah both by Al-Nawawy and the like. Dhikr increases faith and hearts find rest therein. Allah (Exalted be He) said: ﴾verily, in the remembrance of Allâh do hearts find rest.﴿ Furthermore, you have to be consistent in punctually performing Salah (Prayer), Sawm (Fast) and other pillars of Islam. Moreover, you should be hopeful of Allah's Mercy and rely on Allah in all your affairs. Allah (Exalted be He) stated: ﴾The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);﴿ ﴾Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.﴿ ﴾It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).﴿

Second: Islamic books can be found in large numbers in all Muslim countries both in state-owned and indivdually-owned bookstores easily for those who search for them. You are advised to consult knowledgeable people in your country to know what books are appropriate for you to read, to borrow from public libraries, or to buy from commercial bookstores. You are also advised to ask scholars known for their comprehensive knowledge and sound `Aqidah. We also never mind answering your questions regarding

issues relating to the sacred Shari`ah (Islamic law). We ask Allah to help us remain steadfast upon the truth. **Third and fourth:** You must only be in the company of good people and sit with the

righteous that you may benefit from their knowledge and conduct which will help you in obeying Allah. Beware of bad company and sitting with evil persons for fear that they might affect your conduct negatively, weaken your determination to perform religious rites or fulfill family duties or defame you. In this regard, the Prophet (peace be upon him) advised his Ummah to sit with the righteous and warned them against sitting with evil ones giving the following similtude: ﴾The similitude of good company and that of bad company is that of the owner of musk and of the one blowing bellows. As for the owner of musk, you would buy from, or he would offer you free of charge, or you would smell its pleasant odor. So far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell.﴿ (Related by Al-Bukhari on the authority of Abu Musa (may Allah be pleased with him).)

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The fourth question of Fatwa No. (8008)

Q 4: My question consists of four controversial points:

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a- Much controversy arose around sitting with persistent sinners, eating with them, offering Salah (Prayer) with or being led by them and greeting them. What is the principle on this issue?

b- What is the Islamic ruling on drawing pictures and how do I refute those who adopt the permissibility of photographs?

c- What is the ruling on receiving a fee for teaching the Qur'an?

d- What is Dar-ul-Harb (enemy territory), a Muslim country and non-Muslim country?

e- How to put the doctrine of Al-Wala' wal-Bara' (loyalty and disassociation for Allah's Sake) into practice?

A: a- Sitting with persistent sinners in order to advise them, try to guide them to the truth with wisdom and fair preaching and argue with them in a way that is best is noble, for it represents fulfilling the duty of conveying the message of Islam. However, if they comply, it will be alright (praise be to Allah), but if they refuse and persist in committing sins, advisers will be free from accountability and must abandon them in order to be away from evil places. Allah (Exalted be He) stated: ﴿And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."﴾ ﴿So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allâh's Command (disobey Allâh).﴾

However, mixing with them and talking with them apart from enjoining them to do good and forbidding them from

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doing evil, merely as a way of passing time and being sociable with them, is prohibited and incurs Allah's wrath and curse. Allah (Exalted be He) stated: ﴿Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴾ ﴿They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴾ ﴿You see many of them taking the disbelievers as their Auliyâ' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide﴾ ﴿ And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliyâ' (protectors and helpers); but many of them are the Fâsiqûn (rebellious, disobedient to Allâh).﴾

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The fourth question of Fatwa No. (10616)

Q 4: is it permissible to spend time sitting with those who do not perform Salah (Prayer)?

A: It is permissible to sit with them with the purpose of advising and guiding them to perform obligatory daily Salah in congregation. However, sitting with them to pass time and having fun talking to them is impermissible.

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The first question of Fatwa no. 7976

Q 1: I am a twenty-year-old youth and I am religiously committed - praise be to Allah (Exalted be He). However, my family, some of my neighbors and relatives make fun of me; they say that I am obsessed and reactionary. Moreover, i face some problems with my family because i shorten my garments and let my beard grow. What stance should i adopt? Should i abandon them, or mix with them? Please enlighten me. May Allah enlighten you!

A: We advise you to have Taqwa (fearing Allah as He should be feared) and continue to be committed to the religion. You should not abandon your family; rather, be patient and advise them with wisdom and good manners. This is the way to follow the Prophet's (peace be upon him) example and to receive the reward of Allah (Exalted be He).

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The seventh question of Fatwa no. 7911

Q 7: At confrontation with those who introduce Bid'ah (innovation in religion) and allegorically interpret and distort the Din (religion) of Islam, we notice that they spare no effort in fighting against the youth adhering to the Sunnah (whatever is reported from the Prophet). Should we keep away from them?

A: It is permissible for those whose Din is invulnerable, who have insight, are strong in the Din and in arguing for the Truth, to have patience and associate with them to call them to the Sunnah and the sound 'Aqidah (creed). However, anyone who fears that they may be influenced by them should not associate with them; instead, they should turn away from them.

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The tenth question of Fatwa no. 9253

Q 10: I have a young roommate who studies at one of the scientific institutions. he does not offer Salah (Prayer) at all. He does not accept my advice to him to offer Salah for fear of being accused of Riya' (showing-off). What should I do with him? Should I eat with him? What do you say to him? Please advise!

A: You should keep on advising him, explaining that his excuse of fearing to be accused of Riya' is one of Satan's insinuations. If he accepts the advice,

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this will be all right. If he insists on forsaking the congregational Salah in the Masjid (mosque), you should keep away from his company and shun the evil and its followers.

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The second question of Fatwa no. 1398

Q 2: is it permissible to befriend someone who does not perform Salah (Prayer)?

A: Scholars agreed that whoever intentionally abandons Salah and denies its obligation is a Kafir (disbeliever). Anyone who abandons prayer out of laziness and carelessness is also Kafir (disbeliever) according to the soundest opinions of scholars. Therefore, it is not permissible to be a companion of those who do not perform Prayer; rather they should be abandoned after indicating to them that abandoning Salah is Kufr (disbelief). This is necessary because perhaps they did not know the ruling. It has been authentically reported that the Messenger of Allah (peace be upon him) said: ﴾The covenant that distinguishes between us and them (the hypocrites) is Salah. Anyone who abandons it is a Kafir.﴿ He (peace be upon him) also said: ﴾Verily, between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) is the negligence of prayer.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. The ruling of both Hadiths includes anyone who does not perform Salah out of denying its obligation or because of carelessness.

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The third question of Fatwa no. 7790

Q 3: What is the ruling on the following issue: I am a bachelor and I live with some colleagues. they only perform Salah (Prayer) in front of people. What is the ruling on living with them in this case?

A: If the reality is as you have mentioned, you have to advise them, perhaps Allah (Exalted be He) will guide them to the Truth through you. If they do not accept your advice, it will not be permissible for you to sit or live with them lest you should be affected by them. Hence, you have to abandon them and supplicate to Allah (Exalted be He) to guide them to the Truth.

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The third question of Fatwa no. 7522

Q 3: Is it permissible for my wife to visit women who do not offer Salah (Prayer), bearing in mind that their husbands also do not pray and that perhaps they intermix with female visitors?

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A: If there is a benefit of your wife visiting these ladies, such as calling them to the Way of Allah (Exalted be He) and advising them to carry out the obligations of Islam and there is no Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) involved, like being intermixed with men, it is permissible for her to visit them. Otherwise, it is impermissible.

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The third question of Fatwa no. 5320

Q 3: A person shaves his beard and lets his sideburns and moustache grow. Another person lets his beard and moustache grow. What is your view on the person who does all these abominable acts and does not allow his family to wear the veil, and does not enjoin them to do good or forbid them to avoid evil? Is it permissible to abandon him? The person who shaves his beard and lets his sideburns grow does not allow his wife to wear the veil. If any person proposes to the relatives of the person who lets his beard and moustache grow, he makes them wear the veil. Should we accept his proposal? The family and relatives would harm any woman among them who wears the veil. We appreciate your guidance. May Allah reward you!

A: Whoever shaves his beard, lets his moustache grow and becomes negligent in his duties towards his family and relatives should be advised to stop that. He should be directed to do what is obligatory upon him

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and he should be warned against the sins he commits. If he accepts the advice, that will be good; however, if he persists in neglecting his duties and in committing abominable acts, Allah (Exalted be He) makes it permissible to abandon him. Perhaps this will stop him.

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The first question of Fatwa no. 2677

Q 1: What stance should I take towards my parents, relatives, neighbors and colleagues who neglect some of the Islamic rituals or abandon them completely, knowing that I advise them? How should I deal with them?

A: In your question, you do not specify the rituals which they sometimes neglect or abandon completely. The ritual may be regarded as a basic principle, pillar or Sunnah in Islam. Your attitude towards them varies according to the level of significance of the rituals and according to the degree of relationship.

In all cases, if you are talking about your parents, you should continue advising and encouraging them to do the rituals they neglect or abandon and do so with wisdom and good instruction. You can follow the example of Ibrahim (Abraham, peace be upon him) when he called his father to Tawhid (monotheism). You may not obey them regarding anything that involves disobedience of Allah (Exalted be He), and you should treat them kindly in

the worldly life, as Allah (Exalted be He) says: ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴾ With regard to other people including your relatives, neighbors and colleagues, you can also advise them with wisdom and good instruction, and argue with them in a way that is best. If one of them responds to you, treat him like your brother in Islam. However, if anyone refuses, you should desert and not incline toward him when he abandons a basic principle, a pillar or one of the approved obligations in Islam. If the ritual he neglects or abandons is regarded as a Sunnah, you should not desert him; rather, cooperate with him and strive to guide him to do this ritual, as everyone except those whom Allah has protected may be in his place.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 5315

Q 1: if a Muslim man sends a message to a Muslim woman in order to remind her of Allah, is this considered Khulwah (being alone with a member of the opposite sex)?

A: If the message exchanged has to do with remembering

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Allah, preaching, guiding to the path of the Al-Haqq (the Truth), or even some worldly permissible matters and the like, this is not considered Khulwah and it does not take its ruling of prohibition. However, if it is a love letter, that is Haram (prohibited), even if doing so is not the same as Khulwah. It has the same ruling as its effect might be more malicious and lead to Fitnah (trial).

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Third question of Fatwa no. 7904

Q 3: is it permissible for women to go to markets? It is worthy to mention that markets in Egypt involve excessive intermixing of men and women, are crowded, and there is a lot of obscene swearing.

A: If a woman is supported by a man or if he can do shopping for her, she is not permitted to go to these markets. Otherwise, she is conceded to do so for the necessity of obtaining her needs. However, she should be cautious of things that Allah (Exalted be He) prohibits.

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The first question of Fatwa no. 9693

Q 1: Many young girls correspond with boys. In their letters they write things that I would not dare to write or mention. This phenomenon is widespread in this society. Hence, we earnestly hope that you can do us the favor of writing a letter, supported by evidence, about how we should solve this problem. I have told many of them about how serious this matter is, but I cannot do much as I do not have deep knowledge, so I failed to convince them despite my repeated attempts.

A: One of the essential aims of Shari`ah (Islamic law) is to protect people's lineage and honor. For this reason, Allah (Exalted be He) has forbidden Zina (sexual intercourse outside marriage) and ordered that it be punished by whipping or stoning. Allah (Exalted be He) has also forbidden the means that may lead to Zina, such as a man being alone with a non-Mahram woman (not a spouse or an unmarriageable relative). Likewise, sinful looks, women traveling without a Mahram (spouse or unmarriageable relative) or going out of their homes wearing perfume and make-up, clothed yet naked, to attract young men and provoke their desires and tempt them away from their religion, are all forbidden acts. This also includes a man speaking to a woman in a deceitful manner, and her speaking to him

in a soft voice so as to tempt him and provoke his desire, so that he will fall into her trap, whether this is done in person, over the phone, via correspondence or in some other means. For this reason, Allah (Exalted be He) forbade the wives of the Prophet (peace be upon him), who are chaste and pure, to make a display of themselves in the manner of the first Jahiliyyah (pre-Islamic time of ignorance), or to speak in soft voices so as to provoke the desire of those in whose hearts was a disease; and He commanded them to speak in a manner that was honorable. Allah (Exalted be He) says: ﴾O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.﴿ ﴾And stay in your houses, and do not display yourselves like that of the times of ignorance﴿

So Muslim youths must fear Allah (Exalted be He), protect their chastity, and lower their gaze. They should refrain from speaking or writing any obscene words of immoral romance or deceit. Muslim girls are obliged to do likewise; to remain chaste and not to go out wearing make-up; and clothed yet naked. It was reported that the Prophet (peace be upon him) said: ﴾There are two types of the denizens of Hellfire whom I have not seen yet: people with whips like the tails of cattle, with which they beat the people; and women who are clothed yet naked, swaying and causing others to sway (i.e. seduced and seducing), their heads looking like the humps of camels, tilted to one side. They will not enter Paradise or even smell its fragrance although its fragrance can be detected from such and such a distance.﴿ (Related by Ahmad in his Musnad and Muslim in his Sahih)

If young men and women obey Allah (Exalted be He) and His Messenger, and rise above worldly

matters, keeping away from sources of Fitnah (temptation) and suspicions, that will be better for them, purer for their hearts, and safer for their reputations and societies. Allah is the One sought for help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6874

Q 4: how can we convince a woman who displays her charm to wear hijab (veil)? What is the ruling on her Salah (Prayer)? Is her Salah valid?

A: A Muslim woman who displays her charm could be convinced to wear Hijab by telling her that Islam enjoins her to wear the Hijab, cover herself, not to mix with strange men and not to soften her voice when speaking to them. It should be explained to her that there are benefits and advantages in wearing Hijab and that there are serious disadvantages in displaying her charm. Inviting a woman to wear Hijab should be done in a kind manner so that Allah (Exalted be He) may guide her to what is right.

Her Salah is valid as long as she covers all her body except for her face and hands.

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The first question of Fatwa no. 7657

Q 1: In our town, we have a Masjid (mosque) for Ahl-ul-Sunnah (those adhering to the Sunnah), another one for the Tijaniyyah (a Sufi order that stresses culture, education, and ritual practices by disciples), and another one for the Qadariyyah (a deviant sect that claims Allah has no power over His Creation and humans are independent of Him), as well as other Masjids that are known for superstitious practices. If we practice Da'wah (calling to Allah) in the Masjids of Ahl-ul-Sunnah, it will not be possible for us to reach these people, unless we go to their Masjids and offer Salah (Prayer) with them. We can then practice Da'wah in their Masjid, with the intention that if we do it in their Masjids some of them might accept it. Is it permissible for us to offer Salah with them for this purpose? What advice can you give me when I arrive in the town and what are the ways that I can use to confront these people?

A: When arriving in your town, you should adhere to Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body), and populate their Masjids with 'Ibadah (worship), cooperate with them to study beneficial knowledge and to deliver lessons, Khutbahs (sermons), and exhortations, to guide people to the Truth and inform them about the way of the Salaf (righteous predecessors) in terms of the knowledge and practice. You can also attend the assemblies of the Tijaniyyah, the Qadariyyah, and other groups who introduce Bid'ah (innovations in religion), and go to their public gatherings, and invite them to the Qur'an and the Sunnah (whatever is reported from the Prophet) with wisdom and good exhortation, and argue against their Bid'ah in a way that is best.

In the hope that Allah will guide them to the Right Path, but do not perform Salah behind them.

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a Muslim's attitude towards political parties

The fourth question of Fatwa no. 6290

Some Muslims take part in political parties. These parties follow either Russia or America. There are many such parties, such as the Progressive party, the Socialist party, the Independence party, the Liberal party, the Nationalist party, the Youth party, the Democratic party, and others which are all similar. What is the attitude of Islam towards these parties, and towards Muslims who take part in them? Is their Islam sound?

A: Whoever has an understanding of Islam, strong faith, Islamic integrity, farsightedness and eloquence, and is thus able to exert some influence on the direction of the party so that it will take an Islamic direction, may get

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involved in these parties or with the one which is most likely to be more receptive towards the truth. This should be done in the hope that Allah (Exalted be He) will benefit others through him and guide whomsoever He wills to give up deviant political trends and follow the just politics of Shari`ah (Islamic law). In this way, the Ummah (nation) will be brought together on the Straight Path. However, he should not follow their deviant principles.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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warning against Fasiqs (people flagrantly violating Islamic law) is not Namimah (tale-bearing)

Tenth question of Fatwa no. 18452

Q 10: Someone is known for their misbehavior and they publicly commit a major sin such as drinking alcohol. Thus, we are advised to keep away from that person and not to deal with him. Is this permissible?

A: Warning against Fasiqs and those who commit major sins is Wajib (obligatory).

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If a Muslim fears that his brothers will be affected by the misbehavior of Fasiqs, they have to expose the latter so that no one is deceived by them. Moreover, advising Fasiqs and those who commit major sins is also Wajib for it may be that Allah (Exalted be He) guides them. The Prophet (peace be upon him) said: (The Prophet (peace be upon him) said: 'Religion is based on advising one another', and repeated it three times. Upon this we said: 'For whom?' He replied: 'For Allah, His Book, His Messenger and for the leaders and the general Muslims'.) (Related by Muslim from the Hadith of Tamim ibn Aws Al-Dary, may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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